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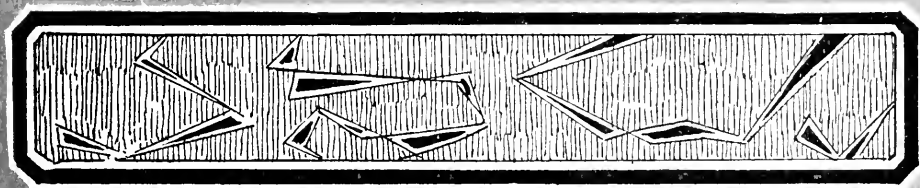


# IMPROVEMENT ERA

Vol. XVII

APRIL, 1914

No. 6



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL  
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

PUBLISHED MONTHLY BY THE GENERAL BOARD AT SALT LAKE CITY, UTAH



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## SERMONETS

Education is the cheap defense of nations.—*Burke.*

Many would come to wisdom if they did not think themselves already there.—*Bacon.*

The use of character, is to be a shield against calumny.—*Burke.*

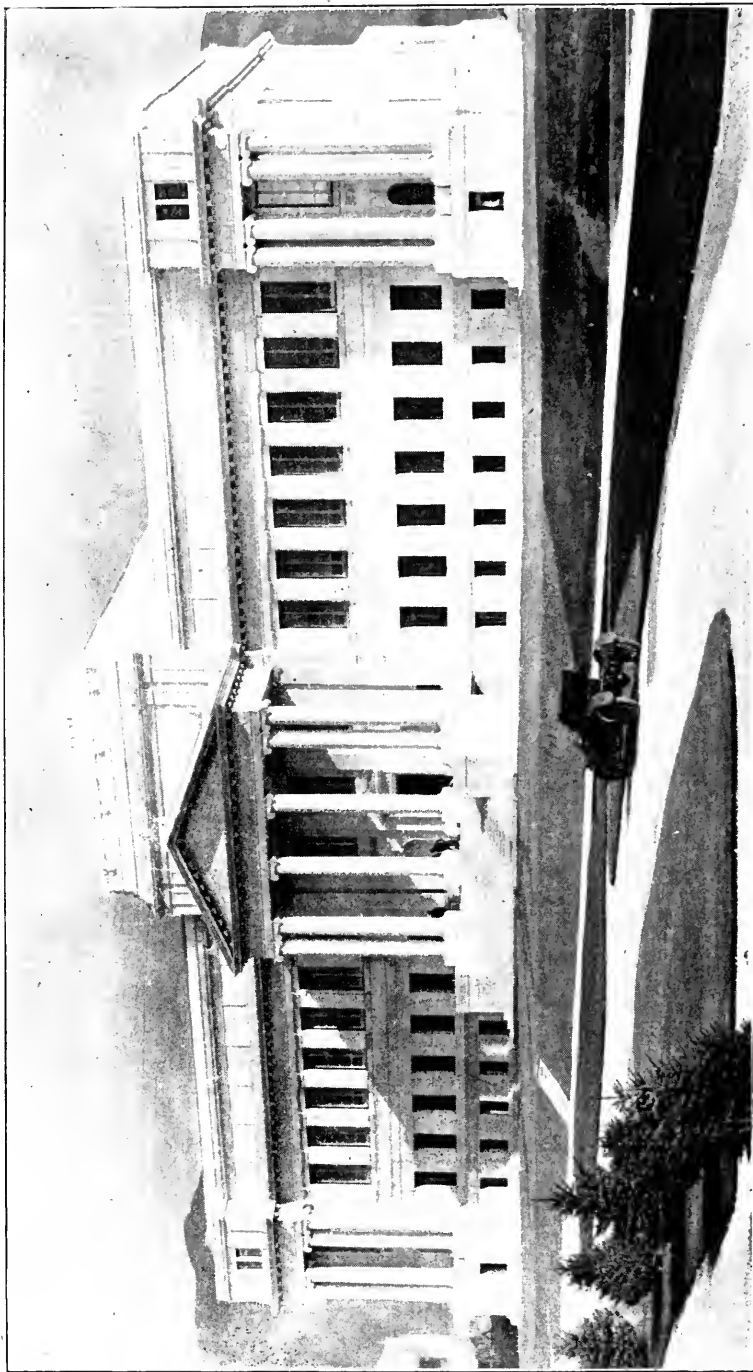
“Without the Way, there is no going;  
Without the Truth, there is no knowing;  
Without the Life, there is no living.”

*Thomas a’Kempis.*

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.—*Dr. F. W. Tompkins.*

One man walks solemnly, with puckered brow and eyes cast down, thinking of a thousand frets, dreading tomorrow, and regretting yesterday. Another laughs and whistles, careless in every step and gesture, looking at the trees and the flowers, and the white clouds and the blue sky—looking, above all, at human faces, and making them smile back at him. Which of these men do you think is the wiser? Which is more like you?—*Youth’s Companion.*

What a tribute to the character of Washington is the recent government survey of the old Fairfax land grants! The sixteen-year-old boy worked under conditions so primitive that mistakes would have been excusable, and in a wilderness so remote that in any case they would hardly have been detected for generations; yet the recent survey of the land, made with the finest modern instruments, has failed to disclose any appreciable error in his work. They say the cherry-tree anecdote is a myth. Let it go; we do not need it. Washington’s whole life shows that he ran his lines by the compass of character.—*Youth’s Companion.*



NEW ADMINISTRATION BUILDING, UNIVERSITY OF UTAH

(See descriptive article in this number of the ERA, by Professor George M. Marshall.)

# IMPROVEMENT ERA

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VOL. XVII

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## **The Parable of the Photographic Plate** **An Episode in Field Work**

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BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

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On many occasions during long years of professional service as a mining geologist I have been called to the witness stand in court, there to testify under the solemn obligation of oath, as to results of my examination of mines and of lands supposed to contain deposits of valuable minerals. A certain investigation of the kind extended through many months and involved the inspection of numerous tracts of land covering parts of three states. The particular question at issue was the true classification of the several areas as coal-bearing lands or otherwise. As is requisite in such work, a record of all important facts as observed was made in the field; and this record, commonly known as the "field notes," was guarded with care, as it would form the basis of all inferences and deductions relating to the investigation.

In due course, more than a year after the completion of the field work, the case came to trial and I was sworn as one of the witnesses. Under both direct and cross examination I was closely questioned concerning the geologic structure and surface conditions of each of the specific tracts and parcels of land. I was permitted to consult my field notes, and so to refresh my memory, as the lawyers said; but, as would be more accurately stated, to assist my recollection of what I had observed while on the ground.

Concerning one section on which no positive indication of coal occurrence had been found, I was interrogated at length as to the character of the surface. Was there timber on this particular piece? Had the land any value for grazing purposes? Was the land level or hilly? To my surprise I found myself unable to answer with certainty. The field notes relating to this particular area were apparently incomplete; the record contained no sur-

face description at all; there was no entry as to timber, grass, or water, no mention of hills or flats. Naturally, I was disappointed and somewhat embarrassed, as in all other descriptions my notes had proved satisfactory. Recollection failed to supply the information called for. Try as I would I could not call to mind just what I had observed. Beyond all doubt I had been upon the ground, for the notes described the corner stone of the sectional division, and gave in detail its measurements and the chiseled notches by which it was identified as an official land-mark. When about to acknowledge my utter inability to give the data rightly expected of me, just as I was on the point of confessing my seemingly inexcusable failure in a very important part of my work, I was relieved by finding in the note-book one brief entry, which, up to that moment, had escaped my notice. It read simply "S. 10; No. 7." This meant to me that I had taken a photograph at the place referred to in the notes; and the plate on which I would find answer to the questions was No. 7 of Series 10. I had taken many scores of pictures in the course of the long field examination; and the plates had been stored away in the dark room, undeveloped. I asked the court's indulgence until the morrow, promising that then I would furnish conclusive answers to the pending questions.

That night I went to my dark room, and picked out plate No. 7 from the dozen included in Series 10. As shown by the memorandum slip, about fourteen months had passed since that plate had been placed in the camera. With eager expectancy I laid it in the tray and poured upon it the developing liquid. Then, in the faint ruby light of the dark room, lines and shadows gradually appeared,—shall I say like magic? No; but like true miracle, which, however, in this day of popular photography, is counted no miracle but only an ordinary common-place occurrence. When the developing and fixing processes were completed, I examined the plate in a strong light; and there I saw the stone that marked the section corner; there were cattle and my own riding horse, contentedly munching the rich grass, which grew in abundance among stately pines and bright-hued aspen trees; in the foreground was a rippling stream fed by springs, the position of which was discernible in the middle distance of a gentle upland slope. From the negative so produced a print was made; this was taken into court and was there accepted as a full and satisfactory reply to all the questions that had been left unanswered.

The record laid away with the undeveloped plates showed that No. 7 had been exposed a fiftieth of a second. Think of this and forget not the miracle herein made manifest. That plate had been prepared in darkness except for the feeble and non-actinic glow of the ruby lamp; in darkness it had been packed

with others in a light-proof box; in darkness it had been transferred to the plate-holder; in darkness it had been placed in the camera, behind the magical wonder-working lens. The cover-slide had been withdrawn, leaving the sensitive plate, still in darkness, within the camera box. And then the lens shutter had opened and for *one fiftieth of a second* the plate had looked out upon the glorious landscape, after which, the shutter closed; darkness again enveloped it, and in darkness it lay for a year and more.

For what to us is a measure of time inconceivably short, the light of the glorious truth of day had fallen upon the sensitized surface of the plate, and all through the subsequent months of dense darkness it remembered the heavenly vision. No tree, no leaf, no flower, no grass-blade was forgotten. But mark you, only after the plate had been immersed in the chemical mixture to which it was responsive was the picture brought out so that men might see and know the truth to which it so convincingly testified.

Is the incident worth reading, worth thinking about? Though of but little merit as a story, it may be of some worth because of the lessons it suggests. Who of us has not realized valuable after-effects from some experience, which, perchance, was relatively as brief and transitory as the view of the sun-lighted scene upon which the photographic plate looked out?

The impress of great truths, caught oftentimes by a momentary flash of heavenly light, are held in store within the hidden recesses of the mind, forgotten, perhaps, for years. Then at a moment of crucial test or painful trial, in the time of distress and affliction, the active reagent compounded in the laboratory of memory and sensitized by the elixir of inspiration is applied, and the picture of the past is brought to light, attesting the truth in a way that none may gainsay or deny.

Let those who minister among their fellows, as teachers of God's word, despair not because of the seeming failure of their efforts. You, my brethren, who through sacrifice and earnest endeavor are devoting yourselves to the saving of souls, be of good cheer, and yield not to the tempter's insinuation that your labors are in vain. It may be that today, by some encouraging word or unselfish act, by some inspired utterance, the full significance of which may have been unrealized by yourselves, you have opened the lens behind which lay a receptive, truth-seeking soul; and though the glory of Divine truth has lightened up that darkened mind for an instant only, the effect is not lost nor will it be forgotten.

Leave the developing of the picture to the Master, who will bring out its lights and its shadows, its verdure and flowers, in his own time, and by means that are to him surest and best.

## Now is Christ Risen

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BY NANCY BYRD TURNER

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Now is Christ risen from the dead!  
Now brightening from sea to sea,  
The wistful land is garmented  
In ancient beauty wondrously.  
Here flaunts a vine, here shakes a horn,  
Here rings a blossom's fragile bell,  
Here buds a rod, 'twixt night and morn,  
Like Aaron's miracle.  
So deep the heart of earth is stirred,  
Far down, its humblest hoarded seed  
Thrills to the echo of the word  
That Christ is risen indeed.

How should a violet lift its face,  
Safe resurrected, perfect, fair,  
And He who fashioned all that grace  
Lie dust beneath it there?  
How should a trembling tendril stir,  
A slender sword-thrust cleave the sod,  
And He bide in a sepulcher—  
Their Lord and God?  
Nay, but an age ago unfurled  
One dawn, from out a rock strong riven,  
In an old garden of the world  
The white, white Flower of Heaven!

O ye who mourn, new graves beside,  
That same deliverance shall be  
For them, our last great Eastertide,  
That shook the slope of Calvary.  
O ye who doubt nor understand,  
Who see the guarded tomb alone,  
For but a prayer an angel's hand  
Will roll away the stone.  
O ye who know, the dark is fled,  
The day is on the hills again;  
Since Christ hath risen from the dead  
There is no death! Amen!

—*Youth's Companion.*



## A Jaunt in South Africa

BY FRANK J. HEWLETT, FORMERLY PRESIDENT OF THE SOUTH AFRICAN MISSION

Kimberley sprang up, mushroom-like, on the discovery of diamonds, in 1867. Later, further discoveries were made on the farm of a Dutchman named De Beer, now the location of the famous De Beer and Kimberley mines. Originally a mining settlement, the streets have been laid out in the fashion of a calf trail. One can live a month in Kimberley, then, as in Boston, have



LATTER-DAY SAINT MISSIONARIES ON THE STEPS OF THE MONUMENT  
ERECTED IN HONOR OF THE HEROES OF THE  
KIMBERLEY SIEGE, BRITISH-BOER WAR

to rely on the instructions of a policeman to find one's lodge. During recent years much has been done to beautify the wealthy town. There are now many excellent hotels, and numerous fine public buildings, including a handsome theater. The town is lighted by electricity, and electric cars run out to the beautiful suburbs of Beaconsfield, Kenilworth and Alexander Fontein. Memories of the war are still vivid there. The siege of Kimberley, which lasted from October, 1899, to February, 1900, does not compare in point of interest with that of Ladysmith, but the citizens bore themselves valiantly through all the one hundred and twenty days of bombardment. Many a mine manager and shop-keeper



FAMOUS 41-GUN USED DURING THE SIEGE OF KIMBERLEY  
Latter-day Saint missionaries gathered about it

proved themselves heroes, and peaceable civilians kept watch and ward with the best of Colonel Kekewich's regulars.

The greatest achievement of Kimberley during the war was the improvisation of a 41-gun and ammunition. The improviser, Mr. Labrum, was killed by a shell, but the gun rendered splendid service, and is now part of a monument to the fallen brave, which has been erected in the town.

The De Beer Diamond mines are star attractions of Kimberley, and are well worth a visit. One has the pleasure of being escorted through the mines and mills by courteous American guides who explain the different processes of mining.

The diamond city of Kimberley has a population of 41,800, consisting of white 15,300, the rest mixed.

From Kimberley most visitors take the mail train for Bulawayo, in Rhodesia, then continue their journey to the old famous Victoria Falls. Tourists delight in discussing whether Niagara or the Victoria Falls are the grandest in the world, but a comparison with the famous American Falls will be the quickest way of gaining an idea of the magnitude of the falls of the Zambesi. The Victoria cataract is over a mile in length and 347 feet in height. that is to say, it is twice as long and more than double the height of Niagara. At a distance of two miles, the roar of the water is distinctly heard above the steaming of the locomotive.

Our next stop will be Bloemfontein, distant from Kimberley 105 miles. The S. A. R. train takes us over a nearly level plain, mostly barren, with a few Dutch farms scattered here and there like tiny oases in the desert, with fields of green and trees. Lord

Roberts occupied it in March, 1900. Bloemfontein was the capital of a prosperous Republic, the Orange Free State, but owing to the pastoral habits of the sturdy Dutch people, it never attained to more than a quiet and pleasant rural center. The town is well laid out and the houses are often surrounded by luxuriant gardens, and shaded by willow, gum and other trees. Six stone bridges span the Sprunt, or gigantic stone-side-and-bottom canal which winds through the town to carry off the floods of water that rush through it during the rainy season. Most of the buildings are happy combinations of red brick and a peculiarly fine-grained white stone, quarried in the neighborhood. Since the war several thousand British soldiers have been stationed in well built



A KAFFIR FUNERAL, BLOEMFONTEIN, SOUTH AFRICA

barracks near the edge of the town. The Kaffirs have two settlements or, as they are called here, "locations," about a mile from the city. The natives are kept under strict control by the municipal government, and no white persons are allowed to enter the location after nine o'clock at night and *vice versa*.

The municipal baths are the finest in South Africa. This little tale may now properly be told. There is a thriving branch of the Latter-day Saints in Bloemfontein. Some baptisms had taken place there, by permission of the attendants. It came to the ears of some busy-bodies who entered a formal complaint to the managing board of directors against the baths being used, as they termed it, for an unholy purpose. The matter was taken up in executive session by the board, the complaint carefully considered, and a verdict rendered by almost unanimous vote. Next day were chalked in bold letters on the official blackboard the words, "'Mormons' are allowed the use of the baths for baptisms."



THE CITY OF BLOEMFONTEIN, SOUTH AFRICA

The population of Bloemfontein is 30,000 divided as follows: whites, 15,000, natives, in their location, 12,000, and three thousand militia. The people of the typical Dutch city of Bloemfontein are noted for their hospitality to strangers. As the train draws near Orange river, what memories the names conjure up! Places of historical interest, Matjesfontein, Spiors Kop, Belmont, and the rest, for the railway is really the core to the battlefields and the numerous monuments. Many lonely graves, covered for protection by large stones, are seen alongside the tracks, and are testimonies to the grim struggle at these points. Every important bridge is still guarded by a stone block-house, built for protection to the S. A. R., but all are deserted now save for birds and wild animals.

We are nearing De Aar Junction, an important railway point, where the change is made for Port Elizabeth and Uitenhage. De Aar has a population of 3,271 of which 1,094 are whites. There are large railroad shops, and everywhere signs of the late war. For miles on either side are acres of cacti, many of these ten to twelve feet high. The large plants are sprinkled with a fruit, if it may be so called, about the size of an apple which is eaten with relish by the natives. Here is a vast field for discovery for our great American horticulturist, Luther Burbank—to remove the millions of thorns so that the entire plant may be useful food for the numerous goats and cattle.

### *Crossing the Karoo*

The Karoo is the Sahara of United South Africa. The day is a scorcher for us Americans. We have no ice, and are

back numbers in that we are not prepared with canvas waterbags to cool the fluid here called drinking water which we drew some ways back from a patent filter tank. An African traveler fills the waterbag in the daytime, and at night hangs it out of the coach window to cool, thereby supplying himself with a cool drink for his parched throat the next day. Every home, large or small, had its water tank at the side of the house, carefully covered, for it seldom rains on the Karoo, and when it does, every drop of the precious water is treasured up for culinary purposes. On the Karoo, nearly everything one sees is made of iron. Telegraph poles, fence posts with barbed-wire, section houses, railway stations, water tanks, all iron, and all well-



MUNICIPAL BATHS, BLOEMFONTEIN

covered with coats of mineral paint. The pests of the Karoo are the ants. They devour everything made of wood. For hundreds of miles you can see ant heaps resembling immense, cement beehives. (The natives oftentimes wet these heaps and use some of the material for floors in their round huts.)

But Africa is not all desert. The Hex mountains loom in the distance, and compare favorably with our own Rockies. Soon the traveler is breathing the pure mountain air as he climbs the lofty, perilous-looking slopes. We revel in the grand view, and enjoy the thrill of the rush along the mountain's face. We peer into the depths below, and see the Hex river winding here and there like an immense, shining serpent, the whole resembling the Truckee, in the majestic Sierras.

For a few moments we stop at De Doorns Orchard Siding

and the pretty village of Hex River. At the prosperous town of Wellington, the view is unique. The burning Karoo is but a shadow of the past. For two hours we steam by large vineyards located along the mountain slopes, and through fertile valleys with many picturesque white farms in view. Worcester, a city of homes and churches, wide streets, and running water, we pass, and soon arrive at Paarl, one of the wide-awake cities of South Africa. Railroad shops, distilleries, fruit canneries meet our gaze. The next stop is the thriving town of Huguenot, where French colonists have made a portion of the veldt blossom as the rose. We are now approaching the Cape, catching a glimpse of fertile farms, fringed by Nature's charming scenery, and soon we reach the horse-shoe-shaped valley in which Cape Town is situated.

To the left we see the Devil's Peak which rises to an elevation



DUTOITS-PAN ROAD, KIMBERLEY

of 3,500 feet, and which was known to early navigators as the "Mountain of the Winds." Crowding near it, like a broad, sturdy brother, is the famous Table Mountain and, whether in sunlight or shadow, whether showing a clear edge against the turquoise sky, or spreading a fleecy table cloth of the whitest clouds about its summit, Table Mountain ranks second only to Fujiyama, the peerless mountain of Japan. The mountain to the left is Lion's Head, about 2,400 feet in height, which is connected by a lesser elevation known as Signal Hill, where the wireless telegraph stations are located.

The city of Cape Town nestles at the foot of these historic mountains, with the blue water of Table Bay, shining like a gigantic mirror, to reflect its pristine beauty.

# The Latter-day Saints in Canada

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BY FRANK C. STEELE

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"Oh would ye hear, and would ye hear,  
Of the windy, wide North-West?  
Faith! 'tis a land as green as the sea,  
That rolls as far, and rolls as free,  
With drifts of flowers, so many there be,  
Where the cattle roam and rest."

So sang Moira O'Neil, the gifted contributor to *Blackwoods' Magazine*, many years ago. Should this writer now return from her Irish home to the broad land of which she wrote, Southern Alberta, she would discover the beauty of the range—its drifts of flowers—rapidly disappearing, and in the smoke of the throbbing steam plow would discern the cause.

The Latter-day Saints are largely responsible for the mighty transformation of Southern Alberta from its wild, primitive state to the region of beauty and wealth which distinguishes it today. They plowed the first sod, raised the first grain, and sold the first butter. It was in 1887 that Charles Ora Card, of Logan, Utah, and his resolute associates of brave men and braver women, in the very southwest corner of what is now the province of Alberta, pitched their tents for the first time on British soil. The venerable leader tells us that he saw in prophetic vision the prosperous commonwealth that would eventually be established on those vast, undulating plains, stretching from the base of the Rocky Mountains eastward for hundreds of miles, even to the restless waters of Lake Superior.

It was from this nucleus that the first Canadian colony sprang into existence. It is true that they suffered all of the hardships, privations and disappointments connected with such a work. The history of those early days would oftentimes soften the hardest heart. But they were men and women of character, and in the gradual conquest of the wilderness, that feeling of ultimate victory spurred them on to greater achievements.

With the construction of the irrigation canal by the Alberta Railway and Irrigation Company, villages sprang into being along its course as if by magic. Then came the railroad, connecting the isolated communities with the road from Great Falls, Montana, to Lethbridge, Alberta, one of the principal points on the Canadian Pacific's great transcontinental route. The towns that had their origin about this time were Cardston, Magrath and Sterling;

and later, when the Knight Sugar company constructed its half-million-dollar sugar factory midway between the two last named settlements, Raymond became a thriving center of population.

For the past six years the immigration from Utah and Idaho has practically ceased, and the last census taken by the federal government gives the "Mormon" Church, strictly apart from the Reorganite branch, a membership in round figures of seven thousand souls. This is about correct. Taber, the coal city to the east, has a large, flourishing branch, and in the city of Lethbridge, Elder Brigham S. Young, grandson of the noble churchman and colonizer, is bishop over a ward of some eighty members. West of Cardston numerous hamlets dot the verdant foothills, the flocks and herds of the good villagers feeding on the luxurious grass growing everywhere in profusion. It was on this magnificent stretch of country that the famous Cochrane Ranch of 67,000 acres was located. This ranch several years ago was purchased by the Church. Today its broad acres are converted into fertile wheat fields, and on the site of the old dipping-vat, the town of Hillspring, with an excellent system of waterworks already in operation, is the social, educational and religious center of a rich and extensive territory.

Agriculture is the chief industry in the colonies. Both irrigation and dry-farming have been signally successful in Southern Alberta, but now the system of exclusive wheat growing is giving place to a far superior and more profitable method, mixed farming. There is a ready market in the cities and in the mining towns of the Crow's Nest Pass for all the farmer can produce. It is here that he disposes of his mixed farm products, but not so his wheat crop. That is shipped to the head of the great lakes, to Fort William or Port Arthur, thence by boat through Canada's unsurpassed water route to the Motherland, where the Dominion is rightfully called the "Breadbasket of the Empire."

So important has dry-farming become in Western Canada, that in 1912 the International Dry-Farming Congress was held in Lethbridge. At this inspiring meeting of world-wide agriculturists, the Latter-day Saints played no mean part. It needs only be said in proof of this that Dr. Widtsoe, head of the Utah Agricultural College, presided, the Cardston Choral Society, composed of the best singers in the Alberta stake, furnished the music, the Raymond second ward fed the hungry multitude as they had never been fed before, and, as a climax, Henry Holmes, a "Mormon" farmer of the Welling district, who in his youth worked and experimented on his father's farm in Weber county, Utah, won, in competition with the whole world, the Rumely gas tractor for the best bushel of hard wheat at the Congress.

But the ideals of the "Mormon" colonists are not solely on the production of wealth. This is tangibly demonstrated in the



beautiful and substantial school buildings that have been erected in all of the settlements. It has been estimated, and correctly, too, that \$250,000 are invested in public school buildings alone. This does not include the imposing Academy recently built by the Church at Raymond, and which represents an expenditure of another \$50,000. This splendid institution is a source of pride to the people as it is recognized as one of the most efficient schools in the province.

Religiously, the colonists in Canada are at peace with the other sects of the Dominion. True, the Presbyterian General Assembly passes its periodical resolution against "Mormonism," appealing to the government for co-operation in their ill-considered designs. But they receive no encouragement. The attitude of the Presbyterian church is most untenable, and the action of the assembly, writes a Canadian journalist of national repute, "is received in Western Canada with extreme disapprobation."

The Rev. Dr. McLaren, of Vancouver, a bitter anti-"Mormon" leader, has confessed that the colonists as a rule are sober and industrious, their sobriety being attested to in the fact that their settlements compose the only local option district in the province of Alberta. The Canadian Women's Home Missionary Society corroborates this view in the following tribute: "The 'Mormon' system of tithing has made them the most profitable settlers industrially that any country could have. Their towns grow up so rapidly; their farms are admirably managed, and both alike are prosperous in a wondrous degree. In Alberta, they are profitably growing wheat and fruit, making beet sugar, and stock raising, and such good farmers are they that they once or twice secured the best prices ever known in Southern Alberta."

As there is no stronger proof of the honorable status of the Latter-day Saints available than the testimony of our non-"Mormon" friends, the writer is constrained to add the written statement of no other person than Mrs. Martha Murphy, the illustrious "Janey Canuck", of Canadian current literature, who, in a recent article in the *Canadian Courier*, of Toronto, said: "I have not any recent statistics by me, but I find in the year 1878, there was not a saloon, a brewery, a gambling house, a brothel, or a beggar, and as a consequence, not a lawyer, in thirteen of their Utah counties. That the Alberta 'Mormons' are equally law-abiding is evidenced by the fact, that although they have been here thirteen years, not one member of their large community has been confined in our Provincial Penitentiary—a statement that cannot be made by any other religious body."

The colonists have always received protection under the folds of the British flag. Practically all have become naturalized citizens of the Dominion, and sing with as much fervor, "God Save the King," and "O Canada, Dear Canada," as they formerly did

the national hymns of their native republic. Three young "Mormon" students have been admitted to the bar of the province. Mr. Martin Woolf, a staunch member of the Church, represents Cardston constituency in the Alberta legislature, and occupies a highly respected place in that body. Two squadrons of cavalry, composed of "Mormon" boys and commanded by "Mormon" officers, wear the uniform of the imperial army, and they have more than once received the congratulations of leading military men of both the Mother Country and the Dominion. The "Mormon" people have on various occasions entertained with marked ability and admirable grace, many distinguished visitors, including Lord Minto and Earl Grey, governor-generals of Canada, the Hon. Sir Wilfrid Laurier, ex-premier, the Hon. Dr. Roche, minister of the interior, the Hon. Arthur L. Sifton, premier of Alberta, the Hon. Duncan Marshall, minister of agriculture, and Dr. Tory, president of Alberta University.

With such demonstrations of loyalty no one, save it be a few religious bigots in the east, doubts the sincerity of the "Mormon" people. They have found a home among congenial friends and in a good land. The future is full of promise. The building of the House of the Lord in the midst of these far-northern plains, is already exerting an influence for good. Its blessings will be manifold, and the Canadian stakes of Zion, separated so long by hundreds of miles from the nearest temple, no longer feel like foreigners from the great body of Christ.

As a conclusion to this article I shall quote from the carefully and studiously written work, *Canada's Growth*, by Mr. Charles A. Magrath, ex-M. P., and now a member of the International Joint Waterways Commission, Ottawa and Washington. While it refers particularly to "Uncle" Jesse Knight, who has played so important a part in the development of this country, it reflects the character and work of the colonists as a body.

Says the distinguished commentator: "The 'Mormons' have done good work in Southern Alberta \* \* \* and I see no reason to hold them up from time to time as a menace to our social life. One of the finest characters I have ever met is Jesse Knight, a very prominent mining operator in Utah, a modest gentleman, strong in his faith, who pays his tithes, no inconsiderable amount, to his Church. He came to Southern Alberta with his two sons and accomplished what few men would attempt. He established a beet sugar factory, at a cost of a half million dollars, out on the open prairie without any supporting settlement."

MAGRATH, ALBERTA, CANADA



## THREE MOODS OF THINE

HOW OFT THY COUNSEL, "IN THE PRESENT LIVE  
NOR LOSE THE GOLDEN RICHES IN THE NOW;"  
AND YET ANOTHER THOUGHT THY WORDS OFT GIVE,  
LIKE AUTUMN LEAVES THAT DROP FROM OFF A BOUGH,  
THEN PENSIVE ARE THINE EYES AS TWILIGHT RAYS,  
TILL LIKE A DAWN ANOTHER MOOD IS TOLD.  
THOU WOULDST NOT HAVE ME LIVE IN VANISHED DAYS,  
BUT SEE THE PROMISE COMING HOURS YET HOLD.

WHEN I DO NOTE THESE CHANGES COME IN THEE,  
THAT SOURCE I KNOW FROM WHENCE THY TEACHING SPRINGS;  
AND LIKE THY CHANGING THOUGHT OUR LOVE MUST BE,  
AND IN THE INFINITE SHALL SPREAD ITS WINGS,—  
WITHIN THOSE 'MOODS OF THINE IS SHOWN THE SOUL,  
THE MYSTIC THREE THAT MAKE ITS PERFECT WHOLE!

ALFRED LAMBOURNE



# Voice of the Intangible

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BY ALBERT R. LYMAN

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## *Chapter XXV—To Nail a Purpose*

When Ben Rojer stalked down from his cave at Pagahrit, even before the echoes of his dream grew faint in his mind, he formed a resolution: he would sell out and leave Pagahrit. His outfit had scarcely merged into the snowy cedars of the Ridge on the journey homeward, before he framed a plan and a price, and decided on a possible buyer.

It is not our purpose here to follow the ups and downs of the offers and counter-offers which resulted in an agreement between Ben Rojer, party of the first part, to sell; and West & Co., parties of the second part, to buy. Suffice it to say that Ben had barely reached home from the reservation with his Snip horse, when he began arrangements for the final round-up. Those arrangements brought him on the first of May with Deut, and the others of his magnificent mount, and Mike at their heels,—and also with Juan and his two invincibles, to join West & Co., at Grand Flat, on their way for the Clay Hill trail.

The glad voices of spring echoed among the cedars of the Ridge, flowers bloomed on every hand, and soft winds carried their perfume up among the green limbs of the forest. Fairies seemed to hide among the leaves and blossoms, and laugh in every streamlet trickling down over the rocks. It was in every way a second edition of that spring-season when little Ben Rojer rode his yellow pony, and feared the great wild something, so new and strange to his childish mind. "That was the beginning," mused the tall Ben Rojer, with a tinge of regret, "and this is the ending." But the term *ending*, sank uncomfortably among his thoughts, and he saw again a track in the sand—a moccasin track—a pony track, from which arose an odor of dread suspense.

Neither West & Co. nor Juan Rido, knew anything of Young Rojer's emotions, as the two outfits jogged on together towards Cow Tank. Sometimes the conversation turned to Deut, or Pinto, or the cattle two days ahead,—and sometimes all hands were regaled by the swing of the "Chili con carne."

Passing Dripping Spring, they camped at Steer Gulch, and hauled up the next evening under a cloudy sky at Green-water.

Ever since leaving home, but more so since passing Grand Flat, Ben had felt a troublesome sense of something pending,—

something so big and forbidding that he saw nothing beyond it. He heard it in the sound and in the silence of the hills, and it seemed to come out plainly when he slept, only to baffle his recollection when he awakened. Whether it were good or bad, or merely the natural awakening of his old anxiety, he could not determine.

As the outfit neared Green-water, he rode ahead and examined the muddy bank of the pond: he found the tracks of at least two ponies, and what appeared on the wire-grass to be the print of a moccasin. From the dark clouds above, and the rising wind, and the little green waves chasing each other upon the mossy shore, he heard the perplexing sentiment like the jargon of a foreign language.

When the thirsty outfits crowded down around him to the water, and a great drop of rain splattered against his hand, he joined the hurried movement to unpack and improvise a tent. It was only a bluster, and it passed over leaving the night dark and still; and out through that darkness Ben groped his way over the sand-hills to a heap of dry bones by the cliff. He sank wearily to the ground among them, absently heaping them up, and trying in the darkness to find the last scattered ribs and knuckles.

And while Mike crouched lovingly by and watched that bone-heap grow, Young Rojer reviewed the whole story from Soorowits at Peavine to Soorowits in Clay Hill pass, and himself toiling like an exile through the rocks of Bull Valley. He thought of the cross-sections of that story, of the "way of the transgressor," the vision on the rock-knoll, and of the Heaven-made program with one slated exercise still to be given. That one exercise towered in dark uncertainty, like a shrouded figure which might at any time drop its mantle and disclose a naked skeleton.

"And only one guide on earth," he whispered, "I must keep in tune and follow my strongest impressions. But what the dickens are my impressions?" and he looked off into the dark void which he knew to be the lower part of Castle Gulch: all was still, no voice, no impression. Then he turned his face to the other void from which they came: it was blacker yet. "I must go on," he whispered, as if to old Mike, who followed him back to camp, and slept devotedly by his blanket bed.

That round-up was the most absolute and far-reaching ever made in the region of Pagahrit. It is doubtful whether the Rojer outfit or any other outfit ever worked more relentlessly than those six men, who trailed every track, and visited all corners of the range. They started with the gray dawn every morning, and came dragging into camp all hours between sunset and midnight.

A dozen times when Ben ached from head to foot with weariness, he crept away into the night and asked the Intangible if it were safe to sleep, and a dozen times he came back heavy-eyed to

his blankets because they seemed to be the safest place. Sometimes in his rides he saw tracks, and sometimes he was all but ready to leave the business with Juan and bolt for Clay Hill; but every time he decided, by the breadth of a hair, to stay one day longer.

He found time only twice to visit his cave. Once in the late evening after the others had gone to sleep, he stole into the black cavern and groped his way to the old altar-stones. He kneeled wearily by the date on the wall, and thrust his tried finger-tips into the notches, to which he added one more. He sat again where he had dreamed in the winter, but no distinct influence reached his fatigued nerves; his strongest impression was to go to bed and to sleep.

During the round-up Ben discovered that one of West's men came from Snicksville, the town in which Josh Widder had made his new home.

"Do you know 'im?" queried young Rojer.

"As well as I want to," answered the Snicksvillite, "Why? Where did you meet 'im?"

"I rode with 'im six years. What's he doing there? How's 'e getting along?"

"Things've been goin' agin' 'im perty much, last few years. When 'e came 'e had a few cows an' good prospects, but 'e made enemies of the boys on the range, till they wouldn't ride with 'im, an' wouldn't trust 'im, an' jist natcherly boycotted 'im till 'e had tu sell out, an' 'e made a poor sell."

"Yip, out o' the cow-business an' into the horse-business, but 'e lost some of 'is best colts first thing. An' then 'e got into trouble an' that went agin' 'im: there was a colt found with his brand on it, an' the colt wasn't his. It made a big stink an' 'e sold agin at a loss."

"Well."

"Yip, 'e'd gone tu the jug if it hadn't been fer a thing er two," and plainly the Snicksvillite felt that the "thing er two" should have been overruled. "An' then 'e traded fer a farm," he went on, "but 'e was a cow-puncher, he couldn't farm if 'e did think so. An' besides that, bad luck ambushed 'im ever' turn in the road. The rain caught 'is hay when it wus down, an' the frost an' rabbits fixed 'is grain. He never did know how er when tu plow er when tu plant er nothin' else. The old farmers tried tu tell 'im where 'e missed it, but they soon found thit 'e wasn't a man tu hear advice, so they let 'im go along in 'is own blunderin' way."

"Yes, in his own blundering, thick-nosed way," thought Ben, though he said nothing, preferring to confer with the Intangible on the perils of his own situation, and let the plethoric Josh Widder pass by as an actor no more on the Rojer program.

Whatever murderous reason may have actuated Soorowits,

coyoteing it up and down gulches by day, and skulking in the darker shadows by night, he kept himself carefully from the sight of all hands while they camped at the lake. He hid somewhere in the hills like an evil spirit, for his presence and his murderous intentions, were plain to Ben, like the presence of an offended polecat in a barn-yard. Why a shot did not ring out from some well chosen ambush, young Rojer could not tell. He knew only that he had followed his strongest impressions thus far, and that knowledge became his peace and assurance by day, and his permission to sleep when his weary head rested on the pillow.

The stress of his anxiety at Pagahrit moved one notch higher in the scale of suspense, when, on the twenty-seventh of May, the whole bawling herd, packs, loose horses and all, moved out of the gulch and off towards Castle Hill.

The contract provided that the herd should be counted and received in Castle Gulch, when the round-up was finished; but a wandering bunch hid in Horse Canyon, and became one of a half-dozen causes for a dragging delay at Green-water. While matters thus hung fire, young Rojer endured a torturing eagerness to be gone, for he found no reason to doubt that Soorowits still cherished hope of revenge. Riding up and down between the shattered walls of Castle Gulch, seemed a defying of reason and Providence.

In the darkness of the second night's delay, Ben found himself starting on Deut for Clay Hill, having entrusted the remainder of the business to Juan. The night was not dark, though the dim light of the moon failed to reveal the objects covering in the shadows of rocks and trees. Deut moved onward with his wonted vigor of horsemanship, and Mike trotted dutifully at his heels.

Young Rojer had supposed his prowling enemy to be keeping watch on the camp, awaiting opportunity to pick him off when he rode alone, and for that reason he had not suffered himself to be without company on the trip. Now, as he moved away in the darkness, Mike and Deut were his only companions, for he reasoned that since he left the danger sneaking around the camp, he had only to put spurs to Deut in order to defy its pursuit.

Quietly he moved up the sandy trail from Green-water, venturing, as the distance seemed to justify it, into a brisk trot. Now he mounted the bank of the wash and crossed a sand-hill—now he descended to the wash again, and Deut's shoe struck a casual stone, and sent a sharp report echoing in the cliffs. Now he paused to listen to a sound real or imaginary,—it may have been either, for the five echoes of Castle Gulch carry the voice of a cow to an incredible distance.

At the mouth of East Fork, where Clay Hill Canyon turns sharply off to the right, a genuine echo played back and forth between those rugged walls,—an echo of something besides a

cow or an owl or a coyote. Deut came to a full stop, and Mike, trotting up alongside, cocked one ear attentively towards the pass; the brown horse-ears listened in that direction, too, and Ben turned his own eyes and feelings towards the opening where the trail begins its narrow, serpentine course down Clay Hill.

Since his experience as Prosecuting Attorney, young Rojer had developed a keen perception,—a sense which grew from being pressed into service. Now, as he listened in the moonlight by the mouth of Clay Hill Canyon, he exerted that sixth sense till the shades around the pass came repellent, and the wind, coming through that mysterious opening, whispered in his ear as it passed: "Go back! Go back!"

Far up to the right, from a rocky shelf, a column of smoke seemed to stand out against the sky, that is, it appeared in the shades of night to be a smoke, though of doubtful, nebulous shape.

Neither the echo, the smoke, the whisperings of the wind, nor the shades in the pass, would bear mentioning to the boys in camp, but to Ben's susceptible mind they were "confirmations strong as proofs of holy writ." His active soul-feelings grasped the fragmentary evidence, and filled in the blank spaces like magic: the pass would be an ideal ambush at any time, but when a few men were mixed in with a herd of slow cattle, shoving those cattle in little bunches along a narrow trail, they would be as defenseless as cows in a branding chute,—more so than in any other place on the range. Soorowits and Buhhre, being cowards, would want a dead-sure thing, and if there were anything more sure or more deadly than the rocks overhanging the trail, Ben could not call it to mind.

He did go back. When some of the boys started from sleep at sound of his approach, he told them he had decided to stay and see the herd delivered.

If Clay Hill were an ambush, and Ben had no doubt of it, it meant danger to no one but himself; for Soorowits had just enough of civilization to discriminate against any but the particular blood for which he thirsted. The outfits might pass the hill in peace, so long as young Rojer was not with them, and crawling quietly into bed, he began to study out a way of foiling this past embargo.

("When the Idols Moved," is the title of the next chapter, which is the last but one of this great story.)



## Laziness\*

BY HEBER Q. HALE, PRESIDENT OF THE BOISE STAKE OF THE CHURCH  
OF JESUS CHRIST OF LATTER-DAY SAINTS

“Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.”—(Doc. and Cov. 42:42.)

Our text, taken from the Doctrine and Covenants, the same being a compilation of the revelations given to the Prophet Joseph Smith, suggests two characters—the idler and the laborer; and it further suggests the social relationship between the two characters, namely: the idler shall not live from the fruits of the toil of the laborer.

Idleness, in the sense the term is used in our text, suggests laziness. Now, to my mind there are three kinds of laziness:

First, there are the physically lazy.

Second, there are the mentally lazy.

Third, there are the spiritually lazy.

Laziness is a disease and you will seldom find a person who is not afflicted with it more or less, in at least one of the three forms mentioned. Pity the man, however, who shows symptoms in any two forms of the disease, and he is altogether lost if he has all three!

The disease of laziness is somewhat like the smallpox. Both diseases start on a weak backbone and manifest themselves very visibly on the person; but if they go in on you, they are oftentimes fatal. There is one encouraging feature about these diseases—both can be vaccinated against. There is a little difference, however, in the formula of the vaccine used. For smallpox you inject into the blood a vaccine-lymph made from cowpox. For laziness you inject a compound of equal parts of backbone, sand, and gunpowder.

If any of you doubt that laziness is a disease, let me cite you to a dictionary or an encyclopedia for a definition of the word. I asked a doctor, the other day, the question: “What is disease?” He replied: “Incapacity to react under the stimulus of environment.” I said to myself: “That is just what laziness is.” I next went to Foster’s *Medical Dictionary* and got this definition:

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\*An address delivered by President Heber Q. Hale, September 28, 1913, before the newly organized Y. M. and Y. L. Mutual Improvement Associations. The address was given prior to the recent organization of the stake, at the time when President Hale was the presiding elder of the Boise Branch.—EDITORS.

"Disease is any departure from, failure in, or perversion of, normal physiological action in the material constitution or functional integrity of the living organism." Here again I found the best kind of a definition for laziness. Reduced to simple terms, this definition means quitting work,—and that is the surest sign of laziness. When the heart or the liver or the stomach refuses to do its work, you say the particular organ is diseased. Now, when man refuses to do his work, I say he is diseased.

There is a universal law in operation in this world from which we read that inactivity breeds inertia—disuse brings ultimate loss of power to act. Failure to use finger, function or faculty, will result in a speedy decay and uselessness. Idleness not only leads to utter uselessness, but too often to positive evil and crime.

During a period of recent years an eastern organization for the prevention of crime, collected data regarding the final destiny of 20,000 boys, ranging in age from 12 to 18 years, all of whom suffered from that common disease, laziness, which I have just described. Hear the results: 2,000 eventually saw the error of their downward course and turned right-about-face, and became useful and respected citizens; 1,000 were committed to insane asylums; 7,000 were sent to reformatories; 9,700 were classified as derelicts and paupers. In considering these startling statistics it should be remembered that the 20,000 boys were not chosen from the slums, but from respectable homes. It is further stated that over \$20,000,000 are annually expended in the United States for the maintenance of reformatories, industrial institutions, and prisons in which only lazy boys are kept.

Dr. Albert von Bergman, of Berlin, the noted German scientist, who has made a special study of the lazy boy, has this to say:

"No one is born naturally lazy. One born indolent and inactive is already diseased by some other cause than laziness. The chronically lazy boy is at the start as healthy as the average child, but, as he continues to refuse to do his work in school, his duties at home, his labor in shop and field, a great physical change takes place in him. He physically becomes so that he cannot help being lazy except under powerful curative treatment.

"The motor muscles and joints of his feet soften, as do those of the legs and hands. The powers of perception of the brain are dull, and thought becomes sluggish and non-creative. The eye is dulled and performs only about half the functions it should. The ear misses many sounds and thus weakens the strength of its possessor. Although slower in its development, there is as much disintegration in a lazy boy's body as in the frame of one attacked with a malignant disease.

"Gradually this physical change passes into the soul, and the beautiful inspirations given by God to all new-born beings change under human influence to criminal instincts. Society receives them, the boy beggar, the boy thief, the boy sloth. Nothing is left to do with him but to lock him up or drive him from town to town until death releases him from his uselessness."

It is obviously apparent that laziness is a physical disability, a disease, and should be considered and treated as such. Children so afflicted should be skilfully handled, and that at once.

*"The idler shall not eat the bread nor wear the garments of the laborer."*

The common acceptation of this phrase is best expressed in the language of Capt. John Smith, the early Virginia colonist, who declared: "He who will not work shall not eat." But I see in these words also a higher interpretation.

The laggard (or physically lazy) knows nothing of the exhilaration which comes to the man who arises at the break of day, when the dew is yet upon the grass and the breath of morning wafts coolly upon his cheek. He has never felt the joy which dwells in the heart of the man who works, the man who thinks, the man who hears and sees and feels and acts—of the man who can look back upon work successfully done. He has never had the satisfaction of arriving on time, or of feeling the pride which comes to the man who can say: "I have accomplished something." With his soft muscles and sluggish blood, he does not even experience the lesser joy and blessing of physical excellence. Of this bread he shall not eat.

Inspiration comes not to the inactive, the inert, the sluggard (the mentally lazy), but to the plodder. To the sluggard is attributed no invention, no discovery, no painting, no poem. From the stagnant pool of his mind come only stale and lifeless utterances upon his putrid breath. To him the field and the forest have no voice—the flowers do not speak to him—his heart is not touched by sweet music—books have no voice which he can hear—the great fields of science, art and literature reveal no footprints of his. He has never asked—he has never knocked; he has, therefore, received nothing, and nothing has been opened up to him. Nature's wonderful book remains closed before his unwilling eyes and his famished brain shrivels to decay. Of this bread he shall not eat.

The spiritually lazy knows no God. His untrained ear cannot catch the whisper of the "still small voice"—his benumbed soul has never felt the thrill of inspiration. He may look up—he may fall down and worship, but what does he really know? What meaning has life to him? What relationship does he bear toward his fellowmen? How does he stand as against the world beyond? Of his own three-fold self he is ignorant. He has found his stomach and perhaps his heart, but his soul he has never discovered. He never opened the door to the hand of Omnipotence. The divine spark in him has never flamed. His degenerate self has never been regenerated. Of the true bread of life he has not partaken. Of this bread he shall not eat.

Hand to him the ten commandments and he will only see:

"But the seventh day is the Sabbath of the Lord thy God; in it *thou shalt not do any work.*" Give him the Lord's prayer and he will only pray: "*Give us this day our daily bread.*"

The commandment thundered down from Sinai begins: "*Six days shalt thou labor.*" Alas, too many of us look to the day of rest and think by observing it we have fully lived up to the commandment. We lose sight of the fact that we are required to precede that day of rest with six days of labor.

We pray: "Give us this day our daily bread." My friends, if it be loaves we pray for, we pray in vain, as you yourselves can testify. We do not pray simply: "Forgive us our debts," but add: "as we forgive our debtors." In the latter case we expect to receive only in the measure that we give. Does not the same rule apply also in the former case? Daily bread and all other necessities and joys of life come to us in the measure of our own activities and application of the opportunities and resources at hand. To whom much is given, much is expected. If we improve our talents, they shall be added to; but if we fail to improve them, they shall be taken away. Disuse is as much an abuse as misuse. Inactivity brings loss of power.

It is positive virtue in a man that counts—and virtues become positive only as they have been tempered in the crucible of temptation. The rough sea makes the sailor—labor makes muscle—thoughts build the brain—man grows in service. The greatest men of all ages have been the world's greatest servants. The world needs leaders in every line of activity. We have too many followers. The earth is elastic under the feet of the worker; but it groans under the feet of the sluggard. No one has respect for an idler—no one loves him.

"One monster there is in the world," said Thomas Carlyle: "the idle man. Looking up, looking down, around, behind or before," he continued, "discernest thou \* \* \* any idle hero, saint, god, or even devil? Not a vestige of one. In the heavens, in the earth, in the waters under the earth, is none like unto thee. Thou art an original figure in this creation."

The gospel of Christ, as understood by the Church of Jesus Christ of Latter-day Saints, contemplates work. In it there is no place for drones. "The idler shall have no place in the Church," says one of our scriptures. "Six days shalt thou labor" appeals to us just as strongly as "one day shalt thou rest." The trail across the desert into these western mountains, the transformation of a barren wilderness into fruitful fields and happy homes, speak in a language more eloquent and convincing than tongue can utter in support of the industrious life of the Church. Joseph Smith, its founder under God, said: "Man cannot be saved in ignorance." Man is saved from the ills of the flesh, from the superstitions and errors of the mind to the extent of his knowledge

and wisdom, and with the increase of knowledge and wisdom comes power, and with the increase of power comes greater capacity for accomplishment. You cannot save your soul and lose your body. The body and the spirit make the man. Matter is eternal—indestructible. "Man is saved no faster than he gains knowledge," says our prophet again. It is the knowledge of the Christ and of his gospel of salvation, and our application to everyday life of its saving principles, that will regenerate and redeem our souls.

By a study of the holy scriptures and wholesome literature, and by a more industrious application to our duties, and a more religious attendance at our Mutual Improvement meetings, and our Church services, let us seek to cultivate and improve the finer qualities of our natures, and thereby build up, not only healthy physical selves, but strong moral selves, and fine spiritual selves. Let us eat our own bread, and wear our own garments, and live in the light of eternal truth and progress, for therein lies the only true happiness.

"With hand on the spade, and heart in the sky,  
Dress the ground and till it;  
Turn in the little seed, brown and dry,  
Turn out the golden millet.  
Work, and your house shall be duly fed:  
Work, and rest shall be won:  
I hold that a man had better be dead  
Than live when his work is done."

BOISE, IDAHO

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### The Rift

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I chose a star to guide my erring feet;  
It seemed to be above my journey's end,  
Away beyond the mists, out in the deep  
And dark uncharted sky where pilgrims wend.  
It sent its soft light down along the way  
That paled into a silvery, shimmering band;  
So I could keep my bearings night and day  
And go unpiloted to that fair land.

But after I had traveled many days,  
A dark cloud heaved itself athwart the sky,  
And I was in a labyrinth of ways,  
Nor knew my own from others nearer by.  
But, through a rift, I saw my gleaming star,  
And hastened then my whereabouts to learn—  
Ah, it was plain that I had wandered far,  
But not so far that I could not return.

LOUIS W. LARSEN.

# In the Beginning

## According to Japanese Ancient Books

BY ALMA O. TAYLOR

"Japan is not a land where men need pray,  
For 'tis itself divine."

—*Hitomaro*, A. D. 737.

"In the great days of old, When o'er the land the gods held sovereign sway, Our fathers loved to say That the bright gods with tender care enfold The fortunes of Japan, Blessing the land with many an holy spell:	And what they loved to tell, We of this later age ourselves do prove; For every living man May feast his eyes on tokens of their love."
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—Poem of *Yamagami no Okura*,  
A. D. 733.

In the beginning women played the star parts.

Chaos enveloped all things. The world substance floated in the cosmic mass like oil in water. Heaven and earth were undivided. The male, or positive, principle, and the female, or negative, principle, had not yet developed. The three chief, or pillar, gods then existent, being single—sexless, self-begotten—"hid their bodies" (died).

At length chaos began to condense. The clear, etherial elements of the floating substance sublimed and became the heavens; the thicker elements formed into a warm earth-mold out of which two self-begotten, sexless gods sprouted like a rush, then passed away. In the "Plain of High Heaven" there sprang forth many divine lines of gods, spontaneously evolving until finally perfect bodies, sex, and differentiation of powers appeared.

The first manifestation of the male essence was in the god named "Izanagi (meaning "male who invites"), and of the female essence in the god, called "Izanami" (meaning "female who invites"). These two were brother and sister in the same line. From the council of the heavenly gods they received a command to descend and inhabit the drifting earth.

A floating bridge extended earthward from the heavens. On this the divine pair stood, and Izanagi plunged his jeweled spear into the liquid mass beneath, stirring it until it thickened. As he withdrew the spear, sluggish drops fell from its point, congealed and formed an island upon which they twain descended. This was the first creative act. The "Island of the Congealed Drop" (known in modern geography as "Awaji," and located at the en-

trance to the Inland Sea) became the first of the Japanese archipelago, and was the base from which these two gods operated in the creation of the other islands embraced in the Everlasting Great Japan.

The creative pair started on a tour of inspection around the island, the male going to the left and the female to the right. When they met, Izanami cried out in passionate admiration, "How joyful to meet a lovely man!" But Izanagi, offended that a woman's tongue should be the first to speak, ordered the circuit to be repeated. On their second meeting, he greeted Izanami with the borrowed sentiment, "How joyful to meet a lovely woman!" In this episode we find the beginning of love between the sexes and of the human race.

The fruit of Izanami's first conception was a beautiful girl. The father, having wished for a boy, felt great disappointment and chagrin. But the child, so radiant in form and feature that she lit up both heaven and earth, was named "Amaterasu" (meaning "Heaven-illuminating-goddess"), and was transferred to heaven to rule over the etherial realm.

The next child, also a female, became the "Moon-goddess," and ruled jointly with Amaterasu, having equal glory and light until, because of offending the Sun-goddess, she was degraded and condemned to shine only at night while Amaterasu slept.

Izanami's third child was a son, ill-formed, and after three years was still unable to walk. His father, therefore, set him adrift at sea in an ark made of camphor-wood. This child became the "God of the Sea and the Storms."

The fourth babe—a fine boy—filled the father's heart with delight. But he grew up to be a self-willed, mischievous, wicked fellow and bore the name "Susanoo," which means "Impetuous Male."

The fifth time Izanami laid her life on the altar of motherhood, she died, but the child was saved, and became the "God of Fire."

At her death, Izanami fled to the "Under World," or the "Region of Night" (Hades) and, in her flight, brought forth the "God of Clay" and the "Goddess of Fresh Water," whose mission it was to pacify the God of Fire.

The God of Clay and the Goddess of Fresh Water married. The issue of this union was the "Goddess of Food," who at one time received a messenger from Amaterasu. This messenger had been sent to see if there really lived a food-possessing goddess in the "Land of Luxuriant Reedy Moors" (Japan). The Food-goddess therefore, took fish from the sea and hairy beasts from the hills and prepared a feast for her guest, who, being enraged at the manner in which the food was served, killed her. Her corpse became a fruitful field in which grew rice, barley, millet, beans, grass and

the mulberry tree. The Sun-goddess, on hearing of the murder, wept and sent to learn if the Food-goddess was really dead. The second messenger found her dead body; it was overgrown with vegetation. He took of every kind and carried them to Amaterasu, who rejoiced and ordained that the fruits of the field should be the food of man; and she appointed husbandmen to till, to sow and to reap.

Izanagi, after the death of his wife, was sad and lonely. Finally, Orpheus-like, he followed his Eurydice to Hades and pleaded for her return, which she fain would do, but parleyed so long with the gods of the "Root Land," that Izanagi grew impatient, broke a tooth from his hair comb, lit it as a torch and rushed in—only to find her a heap of foul putrefaction in the midst of which sat the Gods of Thunder and Rain! Horrified at the awful spectacle, he fled back to the upper world, pursued, but not overtaken, by the ugly gods of darkness. He retreated to another part of the earth (Japan), where he purified himself by bathing in a stream, and in this act, from each article of clothing discarded and from the filth washed from his body, were born the wicked gods who have ever since warred with the good gods and tormented mankind.

At this point the divine pair who became the ancestors of all things pass from the story, and in their passing the beginning ends.

There is, however, a mythical tale about Amaterasu which begs a place in this article, for in the tale we discover the origin of many arts and customs that contribute to the charm of Japanese life. It runs thus:

After designating the food for man and appointing husbandmen to till the fields, Amaterasu set the example of industry herself by raising silk-worms, spinning thread and weaving cloth. One day while sitting at her loom with her weaving-maidens, Susanoo, that "Impetuous Male" brother with whom she had had several quarrels, rushed into the room and threw the reeking carcass of a flayed horse before her. This impious act so wounded the fine feelings of the beautiful goddess that she retired to a cave and closed the entrance with a large rock. Earth and heaven were immediately enshrouded in darkness, and the evil gods of night came forth and danced and cried in terrifying boldness. The tumult in the inky blackness grew more appalling day by day.

Then all the gods—eight myriads in number—gathered on the fair river-plain of Yasu and devised a scheme to entice the great illuminating goddess from her hiding place. The wise gods drew attention to the fact that curiosity and jealousy were ruling passions in all females, and therefore proposed that an image of the self-imprisoned goddess be made, one even more beautiful than herself. But how could this be done? A god, wiser than the wise,



knowing, too, the vanity of all females, said, "Let the image be a round mirror like the sun!" Enough of the plans. To work.

A large stone brought from the river formed the anvil; the skin of a deer furnished the bellows; and the blacksmith-god molded two mirrors out of iron taken from heaven's mines. These were too small, but the third he made was large and beautiful with a surface polished bright like the sun. It was approved by all the gods. The artisan-gods were set to work. A splendid palace was erected to receive the great goddess; coarse, fine and striped cloths were woven to cover her dainty limbs; costly jewelry was made for her adornment; and instruments of music invented for her entertainment. But would she come? Two gods were appointed to find out by divination. They caught a wild buck, took out the bone of its foreleg and set him free. When the bone was placed in a cherry-bark fire, it cracked propitiously. The sign was positive. Let the great final act begin.

A *sakaki* (sacred tree) was uprooted, the jewelry hung on its top branches, and the fine and coarse cloths displayed on its lower branches, while the middle limbs supported the great mirror. Innumerable chanticleers were perched in a lusty chorus. The musician-gods formed in an imposing orchestra. A goddess named "Uzume," with countenance of "heavenly glossiness," led the dance. The bonfires were lit before the cavern. Uzume mounted upon a circular box, carrying in her hand a wand of bamboo trimmed with grass, from the points of which tiny bells tinkled.

The music started. Uzume burst forth in song:

"Ye gods, behold the cavern door!  
Majesty appears—  
Our hearts are fully satisfied;  
Behold my charms."

She danced, and the box resounded in drum-like melody to the touch of her feet, and, like Salome, she disrobed herself in a rhythm of graceful movements. The gods, overcome with the spirit of mirth and folly, laughed so loudly, and the irrepressible chanticleers crowed so lustily that all heaven shook.

The sound entered the cave, and the Sun-goddess was amazed: "Are not heaven and earth in darkness? Why, then, this ill-timed mirth?" She drew near the entrance and listened. That wise god, who knew a woman's nature, standing without, poured honeyed words of flattery, through the crack in the rocky door. These fell on Amaterasu's ears, and, impelled on by curiosity, she rolled the rock slightly aside and asked, "Why are the gods merry? Why does Uzume dance?" To which Uzume replied, "I dance because there is a deity whose beauty surpasses yours." At that instant, a god of much personal charm, who had

been assigned to the duty, turned the large mirror so it would reflect the face of the Sun-goddess as she peered from the cave. Amaterasu, beholding for the first time the reflection of her own loveliness, advanced a little in eager admiration. Then the "God of Invincibly Strong Arms," who had stood concealed beside the cave, pulled the rock door wide open and brought the Sun-goddess forth. She took her eternal abode in the palace the gods had builded for her, and from that time she has ever shone in undimmed glory from heaven to earth.

The "Impetuous Male" god, Susanoo, was driven out of heaven. He paid a visit to Hades where he encountered a murderous, eight-headed dragon. By a clever stratagem, he slew the dragon and found in its tail a sword (called "Cloud Cluster") of superior temper, which he afterwards presented to his sister, Amaterasu. Returning to Idzumo, in Japan, he lived a strenuous life, and, after much fighting, established himself as ruling god. But Amaterasu, seeing war and contention on the earth, decided to send one of her own family to rule and subdue the land. A grandchild named Ninigi was chosen for this mission. But before his descent, envoys were dispatched to the earth to obtain the submission of the ruling deity. This finally accomplished, Ninigi descended and lighted on a mountain peak in southwestern Japan. At the departure from heaven, Amaterasu gave her grandson three treasures (which now form the sacred emblems in the imperial regalia)—the mirror, emblem of her own soul, the "cloud cluster" sword, taken from the dragon's tail, and a stone seal. Giving these she said, "For centuries upon centuries shall thy descendants rule this kingdom. Herewith receive from me the succession and the three-crown talismans. Should you at any future time desire to see me, look in this mirror. Govern this country with the pure lustre that radiates from its surface. Deal with thy subjects with the gentleness which the smooth rounding of this stone typifies. Combat the enemies of thy kingdom with this sword, and slay them on the edge of it." After Ninigi's descent, heaven and earth became further separated, and communication with heaven by the floating bridge ceased.

It is interesting to note that the grandchild of Ninigi became the first emperor of Japan. Ninigi was the great grandchild of the first creative pair who, standing on the floating bridge of heaven, separated the land from the waters with their jeweled spear. The present emperor of Japan, being a descendant of the first emperor, is, therefore, verily in the lineage of the gods.

("Confucius, the Light of the East," is the next and final article in this series of three, on eastern lands.)

# **"Mormonism" a Dynamic Force**

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BY WM. J. SNOW, ASSISTANT PROFESSOR OF HISTORY, BRIGHAM  
YOUNG UNIVERSITY

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The great man is he who anticipates the future and provides for it. The genius is he who goes from the immediate to the remote, who sees in minor particulars general principles, the application of which gives rise to new and progressive forms of activity. Thus our Savior gave instructions and propounded doctrines that met the needs of the ages; he touched all phases of life and was true at every point. Upward movements in spirituality and morals are but progressive realizations of the Christ doctrines. Upon our growing appreciation of these ultimate truths depends our highest development. In this sense Christ becomes the great ideal towards which the future will move with ever-widening circles of progress.

What is true of our Savior, in this large and universal sense, is true in varying degrees of all inspired men, all geniuses who pave the way for higher and better things. Thus Joseph Smith, the prophet of this dispensation, gave definite form and new meaning to certain great anticipatory principles that underlie and give direction and impetus to man's highest development. All unconsciously the world is imbibing these principles and expressing them as the broadest and truest philosophy of the age. The heaven of a living, vital force is causing the whole body to expand and rise to more exalted hopes and holier deeds. Reference to one or two great central doctrines will illustrate and enforce this point.

Elders who have been on missions will, no doubt, confirm the writer's missionary experience in teaching eternal progression. Many were fascinated by such an attitude towards life and growth. In fact some intelligent, conservative people became enthusiastic over the richer and fuller life this doctrine held out. However, when carrying the principle to its ultimate conclusion, and applying it to God himself, intense opposition was encountered. When expressing the thought that "as man is, God once was, and as God is, man may become," righteous indignation was encountered, and the charge of gross materialism had to be met.

What! God not at the end of progress! The idea appeared unthinkable. Yet if man's happiness must be incomplete without continuous activity and progress, then would not God's happiness be limited without the same eternal privilege? The answer is

self-evident. In fact, the best minds of the age are beginning to see it so.

With the functional psychologist comes the thought that all true knowledge is dynamic; that it makes for new and ever-changing adjustments; that there is nothing absolute and fixed; that all things are relative, even perfection itself; and, moreover, that God cannot be an exception, but must be something more than a static, quiescent, providence, realizing within himself the end and consummation of all advancement. On this point Professor Ames says (See *Psychology of Religious Experience*, pp. 282, 283): "The movement is under way which is destined to exalt the very process of development to the place of a religious obligation. It may even add the attribute of evolution to the character of Deity and embody the quality of dynamic, purposeful activity among the cardinal virtues." Is this not another way of saying, "As man is, God once was, and as God is, man may become"? Again, does it not sound strangely like saying in scientific language what Joseph Smith expresses in the following: "A man is saved no faster than he gets knowledge; for if he does not get knowledge he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on the earth" (*Compendium*, p. 274). Here Joseph Smith speaks as one having authority, and not as the Scribes and Pharisees. His simple declaration, "a man is saved no faster than he gets knowledge," is a wonder-working, long-range thought, an impelling principle, carrying man onward and upward forever; it embodies, in short, Professor Ames' "dynamic, purposeful activity," which he cautiously admits is among the cardinal virtues, applying even to Deity. Three-quarters of a century ago, when Joseph Smith advanced the doctrine, it was generally considered sacrilegious, preposterous, but now it is seen to contain the germinal power of continuous growth towards, and co-operation with, God.

This central doctrine, then (I am speaking of the inner spirit and meaning of "Mormonism," and not of its mechanics or outward forms), is dynamic, has remote bearings, meets the changing needs of society, is a positive impetus and stable guide under all circumstances. In fact, perhaps, it would not be claiming too much to say that it underlies the various progressive movements of the day. Its fruits are manifested among Latter-day Saints in purposeful activity, in industry, in colonization, in unquestioned zeal, in educational matters, in splendid educational institutions, and in enlightened citizenship. All true advancement, physical, material, or otherwise, is considered religious in this scheme. Co-operation with God in the work of the world, is the call of this message of salvation, through purposeful activity.

But the pursuit of knowledge must be guided, Joseph Smith

said, in the closing extract from which I previously quoted:\* "Hence, it needs revelation to assist us, and give us knowledge of the things of God." This is consistent from any point of view. Always there must be some end, some unifying principles co-ordinating and reinforcing the various particulars with reference to this end. God oversees the whole plan and can wisely direct the various activities. Organized efforts under prophetic guidance, with the central thought "the upbuilding of the kingdom of God," accounts for the solid achievements of the "Mormons" wherever they have settled. "Mormonism" has never made religion a segment of a circle, but the whole circle circumscribing all the activities of man, and giving them a divine setting.

Now listen to Dean Albion Small, of the Chicago University.† In a discourse preached in the Hyde Park Baptist Church, July 20 of last year, on the subject of "Who is the Saved Man," he declared that he who co-operates with God in the work of the world will be saved. This work he outlined as extracting from the earth its resources; transporting the same, and distributing them, and finally finding out how to use these resources so that the greatest number of people may realize the largest development possible, materially and spiritually. He declared that in all this he was not translating the gospel into sordid, mechanical materialism. "There is something else to be done," he said. "We should be developing our minds and spirits in our work and not outside of it. But," he said, "we cannot be saved at our own job unless we have communion with God." Here, then, is the very essence of the gospel; here is the dynamic power of "Mormonism" manifesting itself in the thought of the world. Continued development, physical, mental and spiritual, growing out of or accompanying as a natural sequence "purposeful activity" directed by the revelations of God, is here clearly seen to be the very center and circumference of salvation. Truly "Mormonism" has vital elements, ultimated principles that will stand the test of time, and find application in the progressive movements of the ages. Eternal progression, individual and social, is a universal hypothesis for the redemptive work of the world.

PROVO, UTAH

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\*"A man is saved no faster than he gets knowledge."—*Compendium*, p. 274.

†For summary of discourse, see Hyde Park *Baptist Record*, for July, 1913. The writer heard this discourse, and after the meeting discussed it with a teacher from Michigan. This gentleman remarked that he was very much impressed with such commonsense doctrine; "but," said he, "it sounds very much like a sermon I heard preached at your ["Mormon"] meeting, in South Chicago, a few Sundays ago." Continuing, he added, "I like very much your teachings concerning eternal progression and practical righteousness, or salvation through right living, and continuous advancement."

# Conditions of Success

## Letter to a Young Friend

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BY CLAUDE RICHARDS, OF THE GENERAL BOARD OF Y. M. M. I. A.

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|--------------------------|-------------------|
| IV. Character.           | (5) Loyalty       |
| a. Habits                | (6) Perseverance  |
| 1. Work                  | (7) Sincerity     |
| 2. System                | b. Generosity     |
| 3. Accuracy              | c. Sociability    |
| 4. Thoroughness          | 1. Associates     |
| 5. Speed                 | d. Sense of humor |
| 6. Punctuality           | e. Naturalness    |
| 7. Courtesy, service     | 1. Simplicity     |
| 8. Tact                  | f. Honesty        |
| 9. Frugality             | g. Courage        |
| 10. Attitude toward work | h. Reliability    |
| (1) Purpose (aim)        | i. Self-control   |
| (2) Dignity              | 1. Resolutions    |
| (3) Humility             | j. Temperance     |
| (4) Obedience            | k. Ideals         |

CHARACTER is the backbone of the man, the thing that makes him stand up and work for what he believes to be right. It is the background of his career upon which every picture of consistent thought and action looks well. It is as necessary to success as the plot of the story is to the book. Character is what a man is. It is the whole man. It is the thing in a man around which all the deeper interest centers. Character is the main tree from which all the branches run. If its wood is not sound, the branches before their time will wither and fall. One's life will count for but little without character.

*Habit.* Habit has much to do with the forming of character. For out of our habits our character largely grows. That we should form correct habits, then, will readily be seen. Habits are the main channels of our energy, growing deeper and deeper with use, until ere long, they determine the course and destiny of our lives.

*Work.* Work is the stuff that success is made of. Early in life the habit should be formed and fixed. Once for all, the seeker after success must understand that the world does not owe him a living. All that he should expect is the glorious opportunity to work and to earn. There is no such thing as unearned success. The only way under heaven for a young man to attain real success is to earn it daily, and the one way he can earn it is to work for it. "In the sweat of thy face, thou shalt eat bread,"

says the old reliable Book, and from the same authentic source: "Diligence maketh a man rich." Application is the keynote of success. It is dangerous to think that there is any royal road or short cut to success. Success never lies on the bargain counter. It is never sold below cost. The old saying is as true today as it ever was: "There is no excellence without labor." True, there are different kinds of labor. But who is to say that the mental is any less difficult than the physical, or *vice versa*. Too often we are prone to say that a successful man is a genius. Here is what Alexander Hamilton said on that point:

"Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then, the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

Look around you today and see if the men and women of consequence are not those who have actually worked their way up. Now and then, as we see some man come into useful prominence, we are apt to think that that man sprang into usefulness all at once, forgetting, for the moment, that he may have spent half a lifetime in difficult preparation prior to rendering that intelligent service. There can be no question but that work is by far the biggest and most necessary habit for development and a successful career.

*System.* Though success is more dependent upon work than any other one habit, it is not meant, of course, that one should work blindly. System is necessary, and by system we mean method: the sort that makes work most effective, corresponding in finance with the way to spend money to the very best advantage. System is another word for order, and "Order is one of the first laws of heaven." System is almost synonymous with success. A progressive man, like an up-to-date business institution, will be constantly revising and devising methods to meet adequately the new conditions ever arising in our modern industrial and social life. This idea of system should engage early the attention of every ambitious young man and move him to plan carefully all his work—a good motto: "Plan your work, then hustle." Make a plan for the day. The following one is suggestive:

Arise not later than a certain time—let it be early.

Do regular morning work.

Get to work or school on time.

Diligently apply yourself to your work during school or business hours, using the best system you are able to work out—let it be the one that will best economize your time during the day.

Employ your evenings to the very best advantage. Would

it not be interesting to plan how your evenings shall be spent—say when you leave college? What will you do regularly on each respective night of the week? Shall there be a certain night for study? one for recreation? one or more for public work, including Church and civic duties? a special night? and a home night? How shall your Sundays be occupied? Will you keep the day holy? Though a man should be thoroughly systematic, he should not be a stickler for form, or a slave to method. System is for work and not work for system.

*Accuracy.* The average work of today is fast becoming technical work, and being technical, it requires accuracy. Accuracy is the mark of a trained mind. It is one of the characteristics of a skilled workman. To do a thing right is far better than to do it nearly right, for it will bring larger dividends and greater satisfaction.

*Thoroughness.* Have you ever done anything that needed to be done over again, and if you did not do it again, did it give satisfaction? If you did, did it not take a great deal more time to do it twice than would have been required for one good job? Who was ever remembered long that did not do his work well? What most people need in their work nowadays is what the land in good farming communities is getting each successive year—a more intense cultivation of the soil. Only yesterday, the farmers of this western country had so much ground that their energies were as a rule scattered and their work inadequately done. As a result, the land was seldom well cared for, and so yielded its crops accordingly. But as necessity has demanded, each tract has been divided, and as our population increases will be subdivided until the average landholder of tomorrow will till the soil of a few, rather than of many acres—and find himself just as well-to-do. The difference in yield will be due to thoroughness in the working of the ground under the advanced methods applied. Does not the age of specialization, now upon us, demand that every young man select a small tract of ground, so to speak, and then, with all the vigor and manliness of his soul, develop that tract, making it yield its utmost to the storehouse of the world?

*Speed.* Speed is desirable, and increases one's efficiency. Competition demands it. Carried to the extreme, though, it endangers accuracy and thoroughness, and becomes an enemy of success. We should learn to do our work somewhat in automobile fashion: using low gear to get started and for heavy and dangerous places, intermediate gear for the next grade, and high gear for average running, making certain that we do not exceed a reasonable time limit.

*Punctuality.* Out of respect to others, if for no other reason, we should make it a practice always to be on time. Being late is frequently a source of annoyance to others, and of lost opportu-



nity to one's self. History is replete with examples of failure from tardiness and of victory for punctuality. No special skill is required for being on time. All that it takes is a little careful planning, and will power, mixed with the desire to be prompt.

*Courtesy.* Courtesy may be likened to the hinges on which the doors of service hang. If these hinges are kept well oiled, the doors can open freely and wide. Or it might be said that courtesy is the gateway of the great field of service. It is the track on which the train of service runs. True courtesy, like service, is backed by kindness and the desire to benefit others. Service is the big brother of courtesy. The two belong to the same family.

The great governing theory of industry, today, is service. Successful business institutions have it for their fundamental guide. For just to the extent that they succeed in serving the public, their profits and their success are chiefly governed. They do not overlook the fact, though, that the chief means of distributing this service to the public is by the aid of courtesy. Courtesy is the great lubricant of business.

*Tact.* Tact is that quality that helps a man to handle nicely a delicate situation. It is the ability to say or to do exactly the right thing at the right time. Tact is an easy, graceful friend who has the knack of appearing just when she is needed. Her acquaintance should be sought, for she will be found very helpful in getting along with people.

*Frugality.* Frugality is the opposite of extravagance. Certainly it has its part to play in a successful life. It teaches the strict economy of our time, talents and money, and denounces extravagance as a form of cancer that eats into our production and saps our usefulness. Extravagance is waste. It is a misdemeanor that must be accounted for at some later time. Extravagance is destructive to credit and contributes especially to financial embarrassment and ruin. Sooner or later it brings its unfortunate associate to the painful realization that he is rich who has no debts, and that one's own credit is a thing not to be trifled with.

The average American is a poor saver. One authority said recently that America stands the lowest of fifteen of the civilized countries as a nation of savers. The result of this lack of saving among us is that it is not uncommon for us to find ourselves or our next door neighbor in debt. This is unfortunate. No one is free who is in debt, nor, as a rule, can one in this condition be as happy and useful as if he had formed the habit of regular and systematic saving. Goldsmith wrote:

"To court Dame Fortune's golden smile,  
Assiduous wait upon her,  
And gather wealth by every wile  
That's justified by honor;

Not for to hide it in a hedge,  
Nor for a train attendant,  
But for the glorious privilege  
Of being independent."

"Saving is the secret of wealth." It matters not so much what a man earns as what he saves. Saving is a habit which, in effect, increases a man's earning power and enables him to reach earlier the goal of financial independence, thus enriching his life and increasing his efficiency for service. Stevenson urges us "to earn a little, and to spend a little less."

Our time and talents are the major part of our capital. What is true of frugality and extravagance with respect to money is just as true with respect to our time and talents.

*Attitude Toward Work.* "Happy is the man who enjoys his work." He is a genius who finds joy in his work. The habit you form in respect to your attitude toward your work will be extremely significant. Fortunate is he who makes friends with work and then preserves and encourages that friendship by strict application to business and close attention to detail. During business hours your work unquestionably should have the right of way. You should regard your business period of each day as being sacred to business. This means that you must resist the temptation, however enticing, to let other things interfere.

*Purpose.* A person without an aim or purpose in life is like a ship without a rudder. Cultivate a strong purpose in life and let that purpose be to succeed in whatsoever life-work you select. Make all other issues subserve to that end, remembering that even harmless pleasures hurt if they win you from your purpose, and that the men and women of greatest recognition in history are those who have consecrated their lives to a certain work, or purpose. The singleness of purpose you manifest will mean more for your welfare than all the talent you are able to display.

*Dignity.* Certainly all work is honorable. Whatever your chosen vocation may be, do not forget the genuine dignity of labor. It has long since been recognized by every right-thinking man. Be not ashamed of your occupation, and remember that your work is honorable if you only do your work well. If you do not respect yourself and your own work, then other people will be less likely to honor you and your occupation.

*Humility.* At the same time, remember to approach your work each day as you should people, in the true spirit of humility. And when success comes, do not get conceited. There is only a limited amount of space in a person's head, and if much of it is occupied with conceit then there must needs be less room for more valuable things.

(TO BE CONTINUED)

# Northward the Course of Empire Takes its Way

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BY DR. JOSEPH M. TANNER

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The migration of the human race in any direction upon the globe is always a matter of social and historic importance. Great migrations have not only drawn forth those whose spirit of adventure have moved them in any direction, but have developed new conditions of life and in some measure new qualities in our social existence. The environments of the east, of the south, and of the west, have had their strong influence upon those who have inhabited these different sections of our land. Just now, a new movement is taking place in a direction which we hitherto have considered uninviting, and even against the best interests of those who today are trekking northward.

A few years ago Montana was considered an uninviting state, and the Dakotas were thought to belong to the frigid zone, unsuitable for the abode of man. Today, these states are really in the south. We have changed our point of view, and Montana today has perhaps greater agricultural advantages than any western state of the Union. We have learned through experiment some important lessons, among them, that the north is the most profitable field for livestock, not only because they seem to thrive there better, but because the quality of their meat is preferred.

Our attention has recently been called to the possibilities of the great north by the recommendations of the President of the United States, and the action of Congress in appropriating many millions for the construction of a government-owned railroad in Alaska. To our great surprise, we are learning every day something new about that far northern possession of our country. True much of its lands are swamps, but these can be drained. Many of its soils are sour, but the lime is close at hand to sweeten them, and this Alaska, from the few experiments made, gives promise of large agricultural possibilities. Canada has made great discoveries concerning the Peace River country, from an agricultural point of view. The Peace River is a thousand miles north of the southern boundary of the dominion. Those who live in the southern part of Canada are in some measure regarded in that country as southerners. Canada is pushing a railroad to the north. It has already reached nearly five hundred miles north of the boundary, and is at the Athabaska Landing. Good wheat is raised there, and men who have spent years in the far north of Canada

declare that its possibilities, both for grain and livestock, are marvelous. Hundreds of thousands of people are rushing every year into the western provinces of Canada. Their movement is northward. Their places of location are from two hundred and fifty to five hundred miles north of the boundary line. The great Canadian railroads, transcontinental lines now under construction, are from three hundred to five hundred miles to the north of where the early settlers first learned that grain could be raised. The construction of these railroads has been begun after a satisfactory demonstration of what could be done in the far north.

The men who are conquering this new land are men of strong physical natures and of determined force of habit. They love the north. The rigor of its climate matters little to them. Indeed, they soon become accustomed to these changes in temperature, and look upon them as wholesome and discover that there are advantages in these severe climates that are not enjoyed elsewhere. Two great discoveries, or perhaps I should say achievements, have just been made. There are in Ottawa two men whose names are household words in the new development of Canada. They are brothers, Drs. Saunders. One of them has bred a new variety of wheat, which is called the "Marquis." It matures two weeks earlier than any other variety, and is equally hardy. Following this, the other brother has succeeded in developing still another variety which is called the "Prelude." Already the "Marquis" has found its way into different parts of Canada in such a quantity as to be of commercial importance. The "Prelude" is just beginning its career, and the man who has given to the world this new variety of wheat declares that its introduction will move the wheat belt of the world at least a thousand miles north.

These new discoveries mean the marvelous development of certain portions of Russia. It is easy to believe that Siberia may be colonized to a very large extent by the new wheat which the Saunders have given to the world. These grains are likely to be of equal importance to our own country not only to those of northern latitudes, but those of high altitudes. There are mountainous districts in the west where the high altitudes make the seasons short, where it has been impossible heretofore to raise wheat. If these discoveries make good all that is claimed for them, or even much that is claimed for them, they will revolutionize and increase the production of wheat in mountainous districts as well as in northern latitudes.

These discoveries seem to be in harmony with the destiny of man. They remind us that the possibilities of human endeavor are scarcely dreamed of, and they assure us that some of the greatest conquests in subduing the earth and the climates thereof, are yet to come.

This article has nothing to do with the encouragement of col-

onization in any part of the north. The new colonies in these lands are growing rapidly. They are adding to the great productions of wealth in the world. The Canadian government, in its support of a railroad policy intended to develop the Dominion of Canada, can scarcely keep pace with the demands made in that land upon transportation. A trip through Canada, northward, is today a revelation to those who only ten years ago looked upon that country as a part of the frigid zone. The wealth, too, in Alaska, in its precious metals, in its coal fields, and its agriculture, has been barely touched. We have, of course, great agricultural possibilities at home and these will for some time to come consume our surplus population and wealth. Agriculture is coming to its own. It will yearly become a more profitable industry, and has added to the ranks of the tillers of the soil a more highly-educated class, for agricultural knowledge today is rapidly being classed with the highest professions of man.

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## The Work of the World

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I would do the work of the world today;  
I would stain my palms with its grime;  
I would wear the badge that wealth deems accursed  
And count it but right divine.

I would eat of the loaf and quaff from the cup  
That brain and that brawn have won;  
I would taste of the restful weariness  
That follows the labor done.

I would hew me a path through each obstacle;  
I would turn me ne'er aside;  
I would list with those stalwart sons of men  
Who have lived but have never died.

I would do the work of the world, I say;  
I would do that work of the world today,  
Lest the morrow steal from my hands away—  
The work of the world I should do today.

GRACE INGLES FROST.

# A Palace of Education

*(See frontispiece in this number of the ERA)*

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BY GEORGE M. MARSHALL, M. A., PROFESSOR OF ENGLISH, UNIVERSITY  
OF UTAH

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The new administration building of the University of Utah, now in the last stages of completion, is a notable addition to the too meagre architectural beauty of the city of Salt Lake. The situation of the structure, high on the east bench, is superb; its shining whiteness against the green groves of Fort Douglas, and the red and brown and blue of the mountain ranges behind it, makes it conspicuous from all parts of the valley. Its windows look down upon the city, twenty-five miles across the plain to the Oquirrh, and a hundred miles to distant ranges beyond the lake. About it as a center are grouped the other already numerous University buildings.

The building is one of the finest specimens of the classical style in the West, and while far from the largest structure, or the most ornate, for pure beauty it is unsurpassed in Utah. It is rectangular in shape, four stories in height, nearly two hundred and fifty feet in length. From the middle projects a stately Greek portico supported by great pillars; from this descends a cascade of granite steps. The slightly projecting wings at the ends are accentuated by pillars. The exterior, except for the white granite basement, is of white Sanpete sandstone, smooth finished. The severity of the soft whiteness is relieved by creamy tile capitals and friezes. The building is constructed chiefly of iron framework and reinforced concrete and tile. Little or no wood is used anywhere, and it is practically fireproof. The water pipes, steam pipes, gas pipes and electric wires enter a sub-basement through tunnels from the new power plant. Ducts for vacuum cleaning extend to every room. A freight elevator makes easy the transfer of heavy articles from floor to floor. The staircases at each end are partly shut off to enable persons to pass between any two stories without entering the main part of any other story. The floors throughout are of patterned tile, or of cement covered with noiseless cork. The doors of the principal entrance are of ponderous bronze, designed and cast in Salt Lake City.

The most striking feature of the interior is the stately grand staircase leading from the main rotunda to the library and art galleries above. It is constructed of polished blue-veined marble, and resembles in a general way that of the Boston public library.

It is illumined at night by an enormous bronze electrolier. In the center of the main corridor the seal of the University has been worked in Mosaic.

The cloak and toilet rooms in the basement are finished in white tile, with mahogany woodwork. Steel lockers will accommodate five hundred students. A commodious bookstore and postoffice communicate by a private staircase with the business office above. Storage and unpacking rooms and offices for the *Review*, for the *Chronicle*, and for the Athletic and Alumni societies, and a few class rooms, have also been provided in the basement.

The main floor has been arranged solely for the administrative offices—the president, the deans, the bursar, the registrar and the faculty—with parlors for students, and reception rooms. These rooms are elegantly furnished and decorated, the prevailing color schemes, as elsewhere in the building, being harmonizing tones of light brown, and gilt. The baseboards, panel frames and casing of the great hallway are of marble.

The third floor is devoted entirely to the library. The stacks alone will hold one hundred thousand volumes. The great reading room is most striking and beautiful. It is enormous, and will give ample space for five hundred readers. It is lighted by tall windows of shaded glass, protected on the outside by bronze grills. At one end is a special room for magazines, and at the other are the office of the librarian and the cataloguer. A new and long-needed feature is a series of seminar rooms.

The upper floor is divided between art and archæology, although a few rooms for the present will be used for regular classes in other departments. The great art gallery is the only public gallery in the state. Its walls are spacious enough for hundreds of pictures of which the University is acquiring a valuable collection.

The archæological collection, one of the best in America, now piled in crowded cases in small rooms or packed in boxes, will be properly displayed. These rooms are lighted through skylights and bay windows at the rear.

The convenience of new apartments fitted expressly for their several needs will give great comfort; and the relief from the present intolerably crowded conditions of the University, while far from complete, will vastly increase the efficiency of the institution.

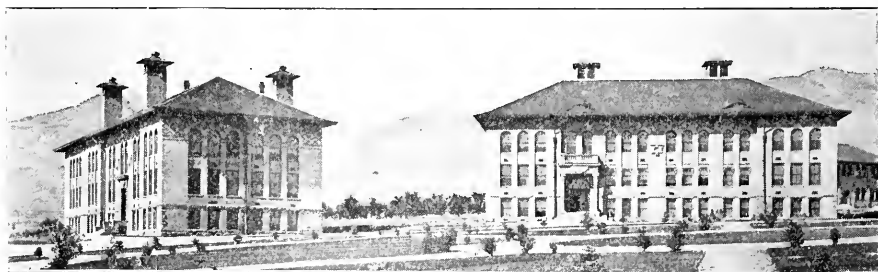
It is a matter of satisfaction, even if discouraging, that the University will be as crowded almost at once after the new building is occupied as it is now.

With the high schools throughout the state rendering an army of young men and women eligible for college work, the registration at the University increases by bounds. It is this year nearly one thousand three hundred and seventy-five. The num-

ber of resident collegiate students is forty-three per cent greater than a year ago. In a state of the size of Utah these figures present a record which is remarkable.

The opportunities in the University for study have widened with its growth. The state expects the graduates of its institutions of higher learning to be able to do their work in the world. The students of the University must therefore receive practical training, preparation for actual occupation. This is always a chief concern with those in authority. The School of Mines offers a variety of courses in engineering. The School of Education undertakes to prepare teachers for all departments of the public schools. The School of Medicine gives two years of a regular medical course, qualifying students for the work of the later years in any of the medical schools of the country. The Law School gives work leading to a degree, and like the Medical School, offers to young men and women the very practical advantage of doing a part or all of their professional work in the community in which they intend to practice. At no other time has business held out such rewards to men trained in power to think and to initiate, and supplied with a knowledge of the basic principles of business enterprise. Preparation for business, as here defined, the University undertakes to provide.

Besides ability to do their work in the world, the state expects the graduates of its higher institutions of learning to be good citizens—to be able to live agreeably and helpfully with their neighbors, and to have a healthy interest in matters relating to the general welfare. This purpose, served by all the schools of the University, is specifically served by the School of Arts and Sciences, which is the oldest and largest of the schools of the University, and the center about which the others have grown up, and which organize all the opportunities of the University to the end that the graduates shall render back in service, in the common good, the outlay which the state has made for their education.





# The M. I. A. Contest

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BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS UNIVERSITY

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## *IV—Debating*

Judged by the form of discourse most in use among the Latter-day Saints—narration, description, explanation, and argumentation—probably the most important form for us to study is argumentation. We are, and have always been, an extremely argumentative people. Always we have something to prove. By far the greater part of our literature comes under this head. Our missionaries have a greater number of informal debates than any other class of men. And now the Improvement Associations have introduced debating into their organizations. It becomes very necessary, therefore, that we study the underlying principles of the art so as to conduct our arguments along the most effective lines.

Some people object to debating on the ground that it develops a contentious, quarrelsome disposition. Whether it does this or not depends on the spirit with which we enter debating, and the sort of subject we debate. If we are naturally captious, if we are pig-headed by nature, if we are bent on having our own way at all hazards, if we are inclined to regard any one as necessarily wrong who differs from us, if, in a word, we are unreasonable creatures—why, maybe we would better leave debating to others, although there are those who maintain that a few debates with a capable adversary would cure us even of this wrong-headedness. At all events, if we haven't learned to play fair, to take as well as to give, to accept defeat whether it is merited or not, debating will go hard with us. Or, to come to the second point, if we are debating a question where the truth lies all on one side, or a question that no mortal would be any the better for if it were decided positively on the one side or the other—then probably we had better let debating alone. But ordinarily the truth does not all lie with one side. Ordinarily some of the truth is on both sides. And most questions are worth deciding one way or the other. Debating, if it is conducted properly, is one of the best means of sharpening the wits, of making one keep his head, and of helping one to see both sides of the question. (And, for that matter, debates are not the only thing that can run one into the ground.)

There are several steps in debating, each of which ought to be taken with great care.

The first is the selection of a question. The term "question" in debating means, not a demand for information as in every day

use, but a statement that something is or is not so, should or should not be. A question ought to be selected that is worth debating. Some debates are not of any conceivable value to anybody, either because they cannot be settled with any degree of definiteness or because if they could be settled with absolute certainty no one would be in the least concerned. All such questions are to be tabooed. Then again, the question chosen should be such that there can be, not only a difference of opinion concerning it, but an honest difference of opinion. This clash is of prime importance in debating. Generally, moral questions should be avoided, and always religious questions. Then, too, the question should not be so difficult that reasoning on it degenerates into mere assertion simply because the subject is above the comprehension of the debaters.

A second task involves the wording of the question. Nor is this so easy as it appears. Every question, to be debatable, must be in the form of a complete statement. "Should we have a national highway?" is not a question in the sense we are contending for. Neither is "A national highway." There is nothing to debate in either of these. But "We should have a national highway" is a debatable question in our sense of the term. Also, the question generally "should have only one subject and only one predicate, but it may contain a restrictive or modifying phrase or clause." Thus, "Resolved that base-ball and foot-ball should be introduced into our local Improvement Association," is, while a question, not a good question for a debate. It would better be made into two questions. There might be no objection to the introduction of base-ball into the association, but a great deal to the introduction of foot-ball. "Into our Association" is a modifying phrase that restricts the question, since it tells where the game is to be introduced—not in all the associations, but in one particular association only.

Next comes the study of the question—finding the issues, gathering the material and arranging it in the best way.

The question ought to be studied as a whole and also as to its parts. Every word whose meaning is not clear on its face should be carefully looked into and defined. What does it mean? Has it more than one meaning? If so, which is the obvious meaning here? Study the meaning of the question as a whole. If this meaning is not clear, it may be that you can make it clear by recasting your proposition. Take, for instance, the question discussed so often last year, "Resolved that the controversy over the Panama Canal toll should be referred to the Hague Tribunal for arbitration." The word "should" here is somewhat ambiguous; it may mean that it would be best for all parties concerned, or that we are under some legal or moral obligation, to arbitrate the question at the Hague Tribunal. In this case the ambiguity is not very

important, but where it is important you should choose your definition and then stick to it throughout the debate.

You are ready now for the issues. In all cases where differences of opinion exist, "there will be found two, three, four, or more points of fundamental importance on which the two sides disagree. These are the points on which depends the proving of the question, and if they can be clearly expressed, every reasonable person will see that if a side establishes these points it will prove its contention. These points are the linked chain, so to speak, that holds up the proposition." Look for the points of basic importance in the question about the Panama Canal. Is the Hague Tribunal a just court? Have we a treaty with any nation which binds us to go to this court? Does this particular question come under this treaty? Is there not another and better way of settling the controversy? These are some of the issues in the question, which, if we prove, will prove our proposition. But how shall we find the issues? There is no absolute rule, but the following suggestions may help. First, think hard and read much about the question without regard to either side. Then, hunt down the issues by excluding from the discussion all matter foreign to the question, by excluding all points on which both sides agree or which the other side admits, by putting down the main points on which both sides disagree, and by arranging all the points on the question under a few heads, that in themselves constitute a logical reason for the truth of the question.

A suggestion or two on evidence may not be out of place here. Remember that the great rule in debating is, He who affirms must prove, and both sides should be held to this rule. Mere assertion is not proof. That is also a good thing to bear in mind if you would argue well. Debates sometimes degenerate into quarrels because the debaters lose track of this salutary principle. On what grounds is the affirmation made? That is the important question in arguing. The sources of evidence are two—(1) reading and (2) observation. But all evidence must be subjected to tests. And so we inquire, when evidence based on reading is submitted: Is the authority quoted qualified to write concerning the fact? Is his authority recognized? If the evidence is based on observation, we ask: "Are there any physical defects, such as poor eyesight, hearing, and so forth, that impair accuracy of observation? Are there any mental defects, such as imperfect memory, eccentricities of mind, or inability to express clearly the idea in mind, that might give a false impression? Are there any moral defects shown by lying, exaggeration, interest in the outcome of the controversy, that might lead to distortion of the truth?" Sometimes the evidence itself is tested irrespective of where it comes from. In that event we ask: "Is the evidence consistent in itself? Is it

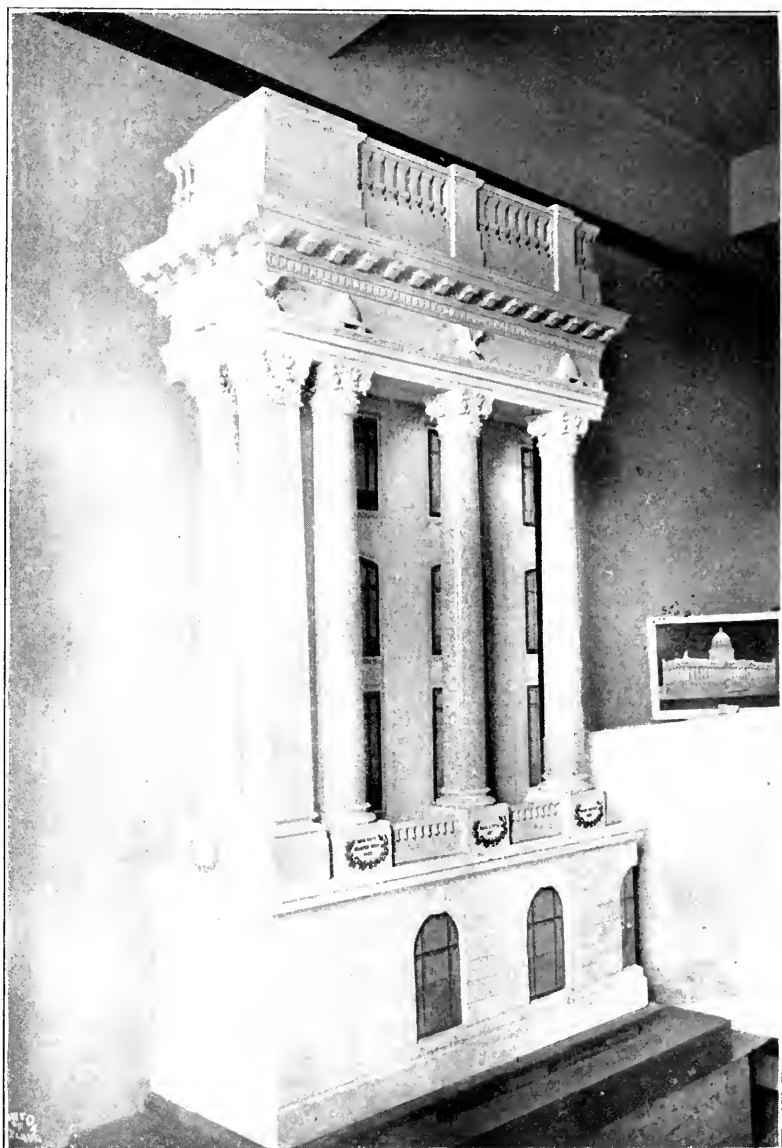
consistent with ordinary human experience? Is it consistent with other known facts of the case?"

Two or three things more: In debating we are required to build up an argument of our own, but also to weaken or destroy the argument of the opposition. We are to submit direct proof therefor, and to refute. What I have already said looks to the building up of an argument—the constructive part; and now a word as to refutation. Don't try to refute everything you can. Remember that whatever time you give to the small points is so much taken from the big ones. That would perhaps be refuting too much. But neither must you ignore your opponent's strong points, else it may be thought that you cannot meet them. Again, stay with a point till you make it clear, instead of flitting about from one point to another without making any. A few points made are better than many points half-made. Say all you have to say on a point while you are there, and when you leave it, tell the audience that you are leaving it. This will add to the clearness of your argument.

And now a few words about the delivery of an argument.

It is customary to address the chair and the audience. Some address also the judges and the opponents, but this is not necessary, since both of these are included in the term "audience." Always endeavor to uphold the dignity of the debate. Treat your opponents with the respect you wish for yourself. Never resort to ridicule or sarcasm or trickery. It is better to lose the debate by fair means than to win it by foul; it is better to be honest than shrewd. Never address your opponent by his name—call him your worthy or honorable opponent. In a word, let your whole endeavor be to conduct your side of the debate in a fair and educational spirit. Then it will not matter whether you win or lose; you will have had the training.

It is better to deliver your argument from notes. Especially is this true if you are on the negative side. Some write out the opening speech, commit it to memory, and then deliver it word for word. But a debate will have more spice in it if everything in it is extemporaneous. Besides, the debater will not be so likely to be thrown off his guard by the new points of the opposition. There should, however, be a careful outline made of every speech to be given.



#### MODEL OF THE SOUTHWEST CORNER OF THE UTAH STATE CAPITOL

Showing the polished columns, each column to be a monolith thirty-one feet six inches high, by three feet eleven inches in diameter, weighing over thirty tons. There will be fifty-two columns of Little Cottonwood, Utah, granite. If adopted, this colonnade will be the only one of its kind in the world, and it will exceed all others, in number, size, and beauty of its monoliths. The plan is a modification of the idea of Junius F. Wells, who suggested a colonnade of one hundred and forty-three monolith columns of Vermont granite to represent the Utah pioneers, a column for each name. Afterwards he brought forward the plan and had the above model made to illustrate the splendor to be obtained by substituting polished monoliths for the built-up sectional columns of the architect's design.

# The Magic of Truth

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BY NEPHI JENSEN

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A thousand men of a thousand minds have striven to lay bare the secret of Joseph Smith's fame. Theologians, philosophers, and scientists have stood puzzled, for a time, in the presence of the mighty work he accomplished; and, failing to find the key to the riddle, they have become impatient and vexed, and then turned away shouting "fanaticism," "delusion," "fraud." These critics did not stop to analyze "Mormonism." They did not reason about it. They sought not for the truth in it. They did not strive to acquire the faith it inculcates. They wanted to condemn. They wanted to disprove, and not being able to disprove, they just denounced and derided.

It is now a little more than a century since Joseph Smith was born. Today, over four hundred thousand people call his name blessed, and fervently declare their faith in his prophetic calling.

What is the basis of this devotion?

What is the foundation of this extraordinary faith in a mere mortal man? These are the questions which tens of thousands of searchers after truth today are seeking to answer. These investigators have progressed far enough in their research to know that the answers to these mighty questions are not to be found in some coarse epithet.

The simple truth about this extraordinary man is that he lived, wrought, and taught, in such a way that he held, and still holds, the faith and devotion of his followers, by the strength of his character, and the magic of the truth he taught.

He is greatest who in his life and work gives the greatest expression to the true, the good and the beautiful. Measured by this standard the name of Joseph is deserving of a place next to that of Him who was the Light of the world. For the right he fought, struggled and suffered. His life was a sublime blending of the purest humanity to man, and the truest devotion to God. Truth was his polar star. For truth he yearned, prayed, and delved. For truth he lived, and suffered while he lived. For truth he died.

Trust in God was the dominant note in his nature. He had the faith that *defies fate*. At the age of fourteen he knelt beneath the blue dome through which no word had passed for seventeen centuries, and with the sublime confidence of a child asked the invisible God, residing beyond the stars, for light to guide his

wandering footsteps. Between him and the last man who had faith to commune with the Infinite, was an age of myth, fable and barbarism. Around him were the sophistical theologians, void of faith or hope, wrangling and contending about subtle points of cold theological abstractions. All the customs, notions, creeds, and dogmas of the time denied the possibility of a real answer to prayer. But the soul of that boy was dauntless. His faith did not waver. He was bold. He defied the history of the centuries of fable and doubt. In spite of creeds, doctrines, dogmas and doubts he trusted in Him who had said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." And so he prayed. And as he prayed there descended and rested above him a pillar of light in which stood God the Father and the Son. The Father pointed to the Son, and said: "Joseph, this is my beloved Son, hear him!" The boy's faith triumphed. He made the greatest discovery of his century. He discovered the power of faith, the power by which earths, stars, and suns were made.

His was a deep and honest nature. He yearned to be in tune with the Infinite. He wanted to be certain. He wanted to know. Neither the theory of the philosopher nor the guess of the theologian satisfied his craving for truth. On the wings of faith he ascended to the realm of light and truth.

Joseph Smith found superstition everywhere—superstition that hugs the factless myths of the past and rejects the facts and truths of the present; and he boldly proclaimed the faith which is founded upon fact and truth. He found doubt in the pulpit and despair in the pews. With the courage and confidence of a Paul, he taught the faith which heals the sick, gives sight to the blind, hearing to the deaf, and life to the dead.

He found the Bible a dead letter containing the decrees and promises of Jehovah to another age, and he left it the veritable word of God, a compendium of his gracious promises to all men of all times.

In the place of spirituality he found sentimentality. The preachers talked eloquently about the Pentecostal, cloven tongues of fire, but never dreamed that souls, living eighteen hundred years after Peter preached and pricked the hearts of sinners, could enjoy the Spirit which testifies, reveals, and prophesies. While the divines were still graphically describing what great things God had done for his people, Joseph Smith fervently testified of the great things which God is now doing for his people. He reannounced the promises of old, and demonstrated their validity.

He rediscovered God. With the earnestness of one who knows the truth, he denounced the inexplicable idea of God being everywhere and yet nowhere in person, and reaffirmed the sim-

ple truth expressed in the Master's words, "Our Father, who art in heaven."

He answered the question, "From whence came man?" in the way in which the poet and the philosopher are now beginning to answer it, and gave in the words, "man is that he might have joy," the best and truest explanation of the object of man's existence. He found man a worm, groveling in the dust, and proclaimed him to be actually and in truth the son of God, destined, in eternity's ages, to overcome, improve, develop, increase in intelligence, wisdom, goodness, and glory, until he shall become perfect, even as God in heaven is perfect.

He exploded the infinitely cruel doctrine of eternal punishment that arbitrarily consigned to the eternal, unquenchable flames all non-Christians, and gave wings and harps to all, good or bad, who spoke the formula, "I believe in Jesus." He reaffirmed the declaration of John, that man will be judged according to his works.

He dispelled gloom from the tomb. He denied the narrow dogma that man's hope of salvation is interred with his bones; and taught the beneficent doctrine of salvation for the dead.

He gave to the word "heaven" a new meaning. He took out of it the impossible notion of winged angels everlastingly playing on harps; and declared heaven to be a place where the truest human ties are inviolate, and the gentlest memories of this life are mingled with the joys and glories of the life that has no end.

Joseph Smith restored to man a religion which saves temporally and spiritually, now and hereafter, a religion which is scripturally true, philosophically true, and demonstrated to be true by actual human experience. And yet it is just a plain religion. It has no creed expressed in high-sounding theological formula. It has no gorgeous liturgy. Its votaries bear the plain name of Saints. Its chief teachers are called by the simple name of elders. "Mormonism" does not charm; it warms. It entwines its cords of truth around the hearts of its devotees, and holds them secure from the insidious snares of error and evil.

"Mormonism" has no attraction for the gay and haughty. The frivolous and vain are repelled by its homeliness, and evil men rage in the presence of its righteousness. But honest-hearted men who have genuine sympathy for the struggles and sorrows of the race, and who really love God, are drawn to its shrine by the magic of its truth.

The followers of Joseph Smith cherish his memory, and have faith in his calling, because they know that the religion he taught furnishes thoughts worthy of the mind of a Spencer or a Spinoza, and satisfies the yearning of the plainest human heart. "Mormonism" lives because it gives to its votaries the faith that dispels



all doubt, and the hope that no misfortune can shatter. Within the strong arms of its truth there is calmness, peace and joy.

Joseph Smith was great in faith, great in integrity, great in courage, but greatest of all in the immeasurable legacy of truth he bequeathed to the race.

In this vain world his name provokes a frown,  
But in the realms above, he wears a crown.

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E. A. Ricks, Conference, President, Thames, New Zealand, October 9: "The enclosed is a portrait of the members of the Thames Sunday School which is the largest European branch in the New Zealand Mission. Recently we acquired a new hall in the central part of the city, and our meetings are becoming more largely attended. Considerable interest is being taken in our work which is very gratify-



ing to the laboring elders in this conference. The Saints are taking an active part with the elders in their labors. Like unto our Sunday School is our Mutual Improvement Association and our Relief Society. These organizations are also well attended and their work is satisfactory. We wish the ERA success."



JOSHUA REUBEN CLARK, JR.

Born, Grantsville, Utah, Sept. 1, 1871; and in 1898 received the degree of B. S., University of Utah. General Counsel to represent the United States before the Mixed Claims Commission, now sitting to adjudge claims between the United States and Great Britain; Chairman of the American Preparatory Committee, to represent the United States on the International Preparatory Committee, for the Third Hague Conference, to be held at The Hague, 1915.

# How A Utah Boy Won his Way

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BY GEORGE D. PARKINSON, UNIVERSITY OF CHICAGO

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It is an interesting fact that in reviewing the story of the lives of prominent men the frequent occurrence of success in places where it is least looked for and under seemingly unfavorable conditions overturns the apparent anomaly of the isolated case, and thus the exception often proves the rule. It is this element of surprise and contrast which fills the biographies of great men with an abundance of human interest. For example, out of an environment of ignorance and superstition arose a Luther; from poverty and obscurity came forth a Lincoln to teach the world; from the warm, uninvigorating atmosphere of the island of Nevis emerged a Hamilton to take a place among the greatest statesmen of the world.

Nor need we wander so far away from home to discover the working out of this same principle. Indeed its actuality has been demonstrated and is being demonstrated within the limits of the personal experience and acquaintance of many of the readers of this article. Who is not acquainted with the epoch-making accomplishments of Brigham Young in spite of the apparent insurmountable obstacles with which he was surrounded on all sides. Witness the work of his master mind in the building of this great commonwealth, arising as it has out of a wild desert and hampered in its growth by the combined opposition of prejudice and ignorance till today it is the admiration and wonder of the world. This wonderful story is retold in the lives of some of its native sons and daughters who, reared in surroundings of simplicity and unacquainted with the world, but endowed with a high sense of honor and unlimited natural capacity and led on by a boundless ambition, have excelled in the world's centers of learning and culture, have been leaders among statesmen and diplomats, and have attained places of prominence in business and finance.

As a striking example of this fact, attention is here invited to the story of the remarkable success which has been attained by the subject of this sketch, a man who is comparatively unknown to his home people but who, entirely upon his own merits and in a surprisingly short time, has arisen to a position of international prominence and honor.

Joshua Reuben Clark, Jr., who is general counsel to represent the United States before the Mixed Claims Commission now sit-

ting to adjudge claims between the United States and Great Britain, was born September 1, 1871, in Grantsville, Tooele county, Utah. His parents are Joshua R. Clark and Mary Louisa Woolley Clark, daughter of Bishop Edwin D. Woolley, of Salt Lake City. His grandparents were among the handful of sturdy pioneers who, like the pilgrims of old, left their homes and loved ones and braved the dangers of an unknown wilderness for conscience sake.

Mr. Clark was reared on a farm. The grade schools of Grantsville and the Preparatory Department of the L. D. S. College, in Salt Lake City, provided his elementary school education. Not until he had reached the age of twenty-three did he have an opportunity to enter upon a high school course. This lost time was more than made up, however, for in the four succeeding years, besides making up the high school requirements, a college course was completed, and in 1898 he received the degree of Bachelor of Science from the University of Utah.

This accomplishment becomes the more remarkable when the fact is added that during the entire four years spent in college he earned his own livelihood by working out-of-school hours. This out-of-school work consisted of acting as clerk to the Curator of the Deseret Museum, who was then Dr. James E. Talmage. The duties of this clerkship were to act as janitor, "showman," stenographer to the Curator, and to arrange for exhibiting the specimens of the museum.

It might be of passing interest, on account of the prominence in later life of the members of the class of 1898, to mention their names here. They are Albert Johannesen, who for some time served as petrographer for the United States Geological Survey, now Professor in Petrography in the University of Chicago; Herbert Hills who, until his untimely death, followed his profession of civil engineer; Dr. Ralph V. Chamberlin; Miss Mary Connelly, now editor of the *Young Woman's Journal*; and Mrs. David O. McKay, then Miss Rae Riggs.

Shortly after completing his college course, Mr. Clark married Miss Luacine A. Savage, daughter of C. R. Savage, Salt Lake's pioneer photographer.

During the succeeding five years Mr. Clark was engaged in educational work in Utah. The first year was spent in teaching English and Latin in the L. D. S. College, and commercial courses at the Salt Lake Business College, and after a year as Acting Principal of the Southern branch of the State Normal school, at Cedar City, he became again identified with the Salt Lake Business College and continued to teach there until that school was absorbed by the L. D. S. College, in the spring of 1903, and during the latter part of this time acting as principal.

For some time he had been contemplating taking up the study of law, but as the years passed, he found it more and more difficult

to break away from educational work, in which field he had already attained a prominent position in local circles. However, in the fall of 1903 he moved his family to New York City, where he entered the law school of Columbia University.

From that day his rise has been rapid. His previous experience and education had ideally fitted him to take up the study of law. His rugged physical makeup, developed in his early youth upon a Utah farm, now stood him in good stead. With no outside interests to dissipate his attention and energy, he gave himself up entirely to the pursuit of his law work. Immediate developments proved that he had "found himself" in this new field. His work was of such a high quality that in the beginning of the second year he was elected one of the first three Second Year students to the editorial board of the Columbia *Law Review*, an honor bestowed only in recognition of the highest attainments in scholarship. At the end of the second year he was made editor of the "Recent Decisions Department" of the *Review*, which position he held until his graduation with the degree of LL. B., in 1906.

His work early attracted the attention of Dr. James Brown Scott, at that time a professor in the Columbia Law School, and during the vacation period, between the second and third years at the law school, he assisted Dr. Scott in the compilation and annotation of a case book on quasi contracts, which is now used in most of the leading law schools of the country, and upon graduation was employed by Dr. Scott who meanwhile had become Solicitor for the Department of State of the United States, to compile and annotate the major portion of two volumes of cases on equity jurisdiction, his work covering the sections devoted to the origin, growth, and development of equity, the nature of equity jurisdiction, the grounds of equitable jurisdiction, the fundamental principles and maxims controlling the administration of equity, equitable rights predicated upon accident, and an elaborate series of cases devoted to the equitable remedy of specific performance.

At this time Secretary Root was casting around for a suitable man to fill the position of Assistant Solicitor in the Department of State. Appointments in this branch of the government service were not at that time made under political patronage. They were not part of the spoils system, in any way, but were made entirely on the basis of efficiency and ability. The choice fell upon J. Reuben Clark, his appointment being made in September, 1906.

His first considerable work in this office was the preparation of a monograph upon the subject of citizenship from the standpoint of judicial determinations and decisions thereon. This was incorporated and made a part of the final report of a board appointed by the Secretary of State to report on the subject of citizenship, expatriation and protection abroad, the board being constituted under and in accordance with a joint resolution of Con-

gress, calling for such a report. This part of the report is used as the reference work of the Bureau of Naturalization, Department of Commerce and Labor. The work has been characterized by an acknowledged authority as a "masterly compilation."

The Assistant Solicitorship was held by Mr. Clark for a period of four years, during the latter part of which time he served as Acting Solicitor in the absence of Dr. Scott. This four-year period is full of big achievements. Cases of international importance, involving millions of dollars; difficult questions of international, constitutional and civil law were referred to him for expert advice and decision. Such recommendations, upon their acceptance by the Secretary of State, would thus become the final and authoritative position of the United States government upon the questions at issue.

The following is typical of the nature of the business which was handled in this office between September 12, 1906, and July 1, 1910. Entire charge was taken of the matters of extradition and during this time the famous Russian refugee cases, the Poureen and Rudovitz cases, were handled. As a result of his work, in connection with these cases, on the invitation of the American Society of International Law, of which he is a member, Mr. Clark delivered an address before that body, at the annual meeting of the society, in 1909, upon the subject of political offenders and offenses in extradition. Also an important phase of his work was the investigating of old claims of American citizens against foreign countries.

Acting upon his report of the case, Secretary Knox took up and pressed upon the attention of Chile, the now famous Alsop case. Subject to the approval of Secretary Knox, Mr. Clark handled the diplomatic negotiations with Chile which led to the framing of an agreement upon a protocol under which the whole matter was referred to arbitration, the king of England acting as Royal Amiable Compositeur. The Assistant Solicitor prepared the entire case of the United States in this controversy, the arguments of which covered 350 pages, with an appendix of two volumes containing the evidence submitted, and the counter case of the United States (the answer to Chile's case) which covered 200 pages, with an appendix of one volume of evidence. The rush of the current business of the office was so great that the work on the Alsop case had to be done at nights after working hours. The king of England, as Amiable Compositeur, gave an award in favor of the United States, for \$905,000, which is one of the largest international awards ever made.

In July, 1910, President Taft, upon the recommendation of Secretary of State Knox, appointed J. Reuben Clark Solicitor for the Department of State. The Solicitor is technically an officer of the Department of Justice, ranking as an Assistant Attorney

General, and designated for work in the Department of State. As a matter of law, he is the chief law officer for the Department of State, and all legal questions arising in connection with the work of the Department of State, both as affect the government of the United States and as they affect other governments, are referred to him for opinion.

In this capacity Mr. Clark assisted, for example, in the drafting of our Treaty of Peace and Commerce with Japan, of 1911; our loan treaties with Honduras and Nicaragua, the last three as yet unperfected. He was also consulted in the drafting of the Knox-Bryce Arbitration Treaties with Great Britain and France, which treaties were approved with amendments by the Senate after a long debate.

The character of the work of the Solicitor may be judged from the following list of questions which do not constitute a schedule of all of the work performed by him, but is merely illustrative of the wide scope of his work:

International right and custom of Great Britain to levy a tax on the official income of an American consul in India.

Right of Cuban Government under Cuban constitution to pass laws impairing the obligation of contracts.

Effect of proposed amendments to the Mixed Civil Code of Egypt.

Regulations and procedure for the consular courts in China.

The effect of the Platt amendment (Treaty of Relations with Cuba, 1903) as limiting the power of Cuban Government to enact fiscal legislation.

Clearance papers, granting of, to ports held by insurgents.

Closure by parent government, either by executive decree or legislative act, of ports held by insurgents.

Constitutional right under constitution of Panama of "designado" to exercise functions of the President.

Consular certificate to common law marriages in China.

Damages for interference by the parent government with traffic to and from ports held by insurgents.

Declaration of London, a proposed codification of the rules of maritime warfare.

International prize court, for the determination of international prize cases.

Real property, law of, in Morocco.

Maritime conference at London, for codifying the maritime laws of the world.

Mining laws in Morocco.

Payment of double customs duties—first to insurgents in charge of port of parent government and then to parent government, and vice versa.

Protection by the United States of Colorado River levee—Imperial Valley.

Right of aliens to hold land in the Congo.

Right of consuls to administer estates to American citizens. Duties of consular officers in protecting American citizens.

Duties of consuls in case of mutiny on American vessel on high seas.

Detention of seamen of Norwegian vessels as witnesses in local State courts.

Right of aliens to acquire or dispose of real property in the United States.

In the matter of claims, it may be observed that from March, 1909, until March, 1913, the Department of State collected or made arrangements for collecting about \$3,330,000 American gold, for injuries suffered by American citizens. As Assistant Solicitor, and Solicitor, Mr. Clark entirely handled the legal aspects of claims which brought in \$2,330,000 and he was concerned in the legal aspects connected with all of these claims.

During the period covered by Mr. Clark's incumbency the science of international law has perhaps made greater development than during any period of similar duration. Mr. Clark, in his capacity of Assistant Solicitor and of Solicitor for the Department of State, has been called upon to set many precedents and to decide many new and novel principles, and as a result it might be safely said that he is the best authority in the United States today on modern international law. He has perhaps contributed more towards the recent development of this branch of law than any man in America. One of his most noteworthy contributions was made in connection with the distribution of the Alsop award. It consists of an elaborate opinion on the legal aspects of the ownership and distribution of international awards, in which is considered the relationship of the government to a claim which it takes up internationally, and the powers of the Executive and Congress over any award secured in the settlement of the claim. This was printed in the *American Journal of International Law*, for April, 1913, and has been favorably commented upon by the leading legal publications.

On May 14, 1912, he delivered before the International Red Cross Conference, held in Washington, D. C., an address on the assistance of Red Cross societies to forces engaged in insurrection, revolution, or any kind of civil warfare. In connection with this he made an elaborate study of the entire question of Red Cross societies. The plan proposed by him to provide for Red Cross assistance in times of civil disturbance aroused considerable opposition upon the part of the continental military powers of Europe, particularly Russia, Germany, and Italy, who were able temporarily to defeat, at the conference, the project proposed.

Perhaps the biggest thing that Mr. Clark, as yet, has been called upon to do, came with his recent appointment by the President of the United States to the Chairmanship of the American Preparatory Committee to represent the United States on the International Preparatory Committee for the Third Hague Conference to be held at the Hague, in 1915. The other members of the



Committee are General Enoch H. Crowder, Judge Advocate General, U. S. A., and Rear Admiral Richard Wainwright, retired U. S. N. The duty of the American Committee is to consider and report upon the matters which they consider are ripe for consideration by the next conference at The Hague, and to collaborate with similar committees from the other powers in preparing a program for that conference. Many of the world's greatest lawyers, jurists and diplomats have participated in the two previous Hague conferences.

Mr. Clark's latest promotion came on January 15, 1913, in the form of an appointment as General Counsel to represent the United States before the Mixed Claims Commission, now sitting to adjudge claims between the United States and Great Britain. His duties there involve the matter of the presentation and management of the legal arguments and the treatment of questions of law and evidence going before the Commission. Aiding him in this matter, and working under his direction, are several prominent New York and Washington attorneys. Sir Charles Fitzpatrick, Chief Justice of Canada, who represents Great Britain as one of the judges on the Mixed Claims Commission, said, after Mr. Clark had completed his first argument before the Commission, that it was one of the most able legal arguments he had ever heard.

The high character and importance of the office of Solicitor for the Department of State is shown by the fact that it took the President and the Secretary of State several months to find a man whom they considered competent to fill the vacancy caused by the resignation of Mr. Clark; and finally, after seven or eight months of searching, during which time it is understood that many men were considered, the office was filled by the Senate's confirming the appointment of ex-Governor Joseph W. Folk, of Missouri, who had already been considered by his party for presidential honors.

A letter written to Mr. Clark by Secretary Knox at the time of Mr. Clark's new promotion contains the following:

"In taking note of this fact (his resignation) I seize the opportunity of expressing to you my deep and sincere appreciation of your service in that office. It has been characterized by a degree of ability and loyalty that has commanded my highest appreciation and gratitude."

Hon. Huntington Wilson, who was Assistant Secretary and often Acting Secretary of State, stated to the writer:

"I was closely associated with Mr. Clark, and had every opportunity to observe his works during the entire time he was in the Department of State. I never knew a man whose high character, sound judgment and splendid ability won for him a more extraordinary position in the absolute confidence of those in charge of the department and of all with whom he was associated. As for his legal ability I heard one of the greatest

lawyers in the United States, who had had an opportunity to know Mr. Clark and his work, say that if he were going to resume practice, there would be no man he would rather have for a partner."

On July 15, last year, the Washington correspondent of the *New York Evening Post* characterized Mr. Clark as "one of the ablest officers that ever served in the Department of State," and Hon. Philander C. Knox one of America's greatest lawyers who has filled with credit the offices of Attorney General of the United States, United States Senator, and Secretary of State of the United States, being asked whether he cared to make a statement for this article replied by telegram:

"Had you given me the time and opportunity, I should have been glad to amplify an expression of my estimate of the character, ability and public services of Joshua Reuben Clark, Jr., by specific reference to his work under me in the Department of State. Limited as I am to a telegraphic reply, to be made at once, I am doing him but justice in saying that for natural ability, integrity, loyalty and industry, I have not, in a long professional and public experience, met his superior and rarely his equal."

We must close our article here, with the hope that the people of Utah, after having read it, will have become better acquainted with one of Utah's brilliant sons, who, through his ability and industry is reflecting, in national and even international, circles, great credit and honor upon his people, his state, and his country.

CHICAGO, ILL.

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## Friendship

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"Instruments blending together, yield the divinest music,  
Out of a myriad flowers, sweetest of honey is drawn."

—William Wetmore Story.

Thy thought rings true, and stirs anew my feelings loyally!  
From mem'ry's store I name them o'er, each friendship, royally!  
A fragrance rare now charms the air, 'tis love's divine perfume.  
O blossoms pure! How fresh endure thy ever-luscious bloom!

O true, believe that could I weave a token wondrous rare,  
Immortal dower of fadeless power to be my constant care,  
Name not (in kind) the gems we find in sea or hills above,  
Naught could decoy, I'd choose the joy of friends my heart doth love.

Where'er I go this ruddy glow encircles me with light.  
New gems unseal until I feel the fulness of delight!  
Each ministry of sympathy in fitness doth belong,  
When cometh pain, kind deeds sustain, and straightway I am strong!

A beauteous band, so precious, grand, yet different every one.  
In truth I see how unity a heaven hath begun.  
Let freely shine each light of thine across my striving way,  
And greatly share my earnest prayer of gratitude today!

MINNIE IVERSON.

# The Galileo of Sociology

BY DR. ROBERT C. WEBB

Some explanation may be due for the act of presenting an article bearing any such title as the present one, which embodies a phrase quoted from a well-known educator in a recent address delivered by Bishop F. S. Spalding, and reprinted in his magazine, "The Utah Survey." In the present case we are bound to criticize the Bishop's opinions to a certain extent, and to state in opposition to them certain others, which he opposes. It is not with any desire to annoy this gentleman, nor yet to interfere with his right of private judgment in religion or any other matter, that we feel obliged to write as at present. We are moved partly by the desire to call his attention to certain matters which have slipped his mind in his recently-published study of "Mormonism"; also, in view of his efforts to discredit certain books held in esteem by the "Mormon" Church, to analyze the beliefs, and the state of the body, which he proposes to offer to the consideration of all his "'Mormon' friends," who shall have been persuaded to "courageously readjust their system of belief." Since the Bishop is an educated man, a graduate of one of the greater universities of our country, he is undoubtedly aware of the force of all utterances made by him, also perfectly willing to discuss any opinions which he may espouse. As he is a controversialist by nature, and has already appeared as a vigorous critic of certain beliefs of certain of his neighbors, he will assuredly respect an honest and, as the present writer intends, a courteous criticism of his own. As an honest man, also, sincerely convinced of the gravity of many of the conditions, equally visible to and equally deplored by the present writer, it would seem no more than could be reasonably expected that his challenge should be answered, as on former occasions.

In the November number of his magazine the Bishop presents an article entitled, "Mormonism without Polygamy," which contains some strictures about the Church and system discussed, and in the October number he presents an address recently delivered by him, "Christianity and Democracy," which contains numerous other strictures—but not about "Mormonism." The two together furnish an interesting study in something closely resembling inconsistency, and invite the attention of the reader. If no confusion between the positions indicated in the two papers mentioned exists in the Bishop's mind, it is quite certain that many others may not be able to reconcile them with satisfaction.

Our first acquaintance with Dr. Spalding was in the character of a zealous missionary, who, according to his own acknowledgment, is interested in leading such "honest searchers for truth among the Latter-day Saints," as would listen to him "into the light of the truth of the Historic Faith." This object, indeed, is stated in one of his church papers, in the following words:

"This is the real problem in Utah. How are we to help out of their intellectual and moral confusion into the light of the truth of the Historic Faith the thousands of young men and women who have received as their religion from their parents, just as we received ours, the hopelessly illogical, untruthful, unspiritual, and immoral system of Joseph Smith, Jr.? Many of the young people are full of missionary enthusiasm. They are staying with the 'Mormon' Church because they do not want to be disloyal to the Church of their fathers, and they think that they can help their comrades more effectively as members than as outsiders. \* \* \* We must sometime do our duty. That duty involves three things: First: Help the young people in their own personal lives by giving them a Christian home while they are studying. Second: Strengthen

the forces of reform within the 'Mormon' Church. Third: Welcome to the true Church those who will come.

"The other day I was going through the tabernacle grounds in Salt Lake with a party of friends from the East. After listening to the clever speech of the 'Mormon' guide, hearing the organ, and seeing the outside of the great temple, one of my friends, a banker, said to me, 'What difference does it make what these 'Mormons' believe? What harm does it do? If they like Joseph Smith and his teachings, what business is it of ours?' 'Well,' I said, 'I must feel about their acceptance of what is intellectually and morally untrue, just as you would feel if you knew a group of people were coining and passing counterfeit money.' He thought a minute and then admitted, 'I guess you are right. The counterfeit might pass for a time, but there would be a bad financial smash-up in the end.'"—"Spirit of Missions," Oct., 1912.

If the Bishop's attitude and methods are correctly represented in the above quotation, one would certainly be led to believe that he is honestly convinced that "Mormonism" is a self-discredited substitute for "Christianity," and that he himself represents a body so evidently superior that any honest mind may see the truth at a mere glance. Indeed, he states something very similar to this in another number of the same paper above quoted:

"'Mormonism' is a blind, unguided groping after truth which Catholic Christianity might have given had our Church, during the early part of the nineteenth century, been something more than a private chaplain to groups of Church people along the Atlantic coast."—"Spirit of Missions," Sept., 1912.

The Bishop makes perfectly similar remarks anent "Mormonism" in the November number of his magazine, and enlarges considerably on his reflections on his own church in the October number. In view of the fact that he repeatedly asserts his belief that his own is the "true church," his attitude is somewhat problematical. Without descending to a quibbling attitude, one might reasonably ask how it could be that the body which most strenuously asserts its claim to being the very church of St. Paul and the other "apostles of the Lamb" should ever degenerate so far as to become a mere "private chaplain" to any set of people, anywhere resident, while monstrous perversions of sane religion were stalking throughout the land, and provoking the antagonism and reforming efforts of sundry well-meaning people, such as the Campbells, and others, and, as the Bishop believes, the founders, also, of the "Mormon" Church. The church represented by the Bishop, as is well known, has been frequently charged with being the "church of the rich, as distinguished from the masses" and the "champion of the rights of property." At least one of its ordained ministers recently made a bonfire of his clerical garments and church books, vehemently repeating this very charge. His sensational action was widely commented on, both favorably and unfavorably, by various persons, clerical and otherwise. One well-known minister in New York was quoted in a lengthy interview, apparently favoring the procedure, but later alleged misquotation in certain particulars. He did not disown, however, the following, which was reproduced in several newspapers throughout the country:

"An Episcopal clergyman whom I admire is Frank S. Spalding, the Bishop of Utah. When they welcomed Cardinal Farley home from Rome, Bishop Spalding saw the great parade up Fifth Avenue and the formal ceremonies, at the Cathedral.

"Bishop Spalding became convinced that the Catholic Church was yielding itself definitely through this display as a church of conservatism and the champion of the rights of property. The thing he urged upon the Episcopal Church then was that it become definitely the champion of human rights, as opposed to property rights, and the law of co-operation among men as opposed to the jungle law on which business now is organized.

"Bishop Spalding represents one phase of the struggle now going on within the church. The leaders are often very conservative. I am not willing to say that either side at present surely is going to triumph."

We should hesitate to quote this eulogium of Bishop Spalding, creditable as it may seem, were it not for his own plain and straightforward statement of the same position in his own magazine. He essays to criticize "Mormonism," alleging it to be a "hopelessly illogical, untruthful, unspiritual, and im-

moral system," although standing very definitely for the very causes which he himself espouses, yet he eulogizes as the "true church" a body, in which he is honestly obliged to assume a position of protest. We cannot expect perfect consistency in any human being, but the matter is of considerably greater import to the world, and to humanity, than any of the issues involved in the disagreements between Bishop Spalding and the "Mormons," or even the people high in influence in his own body, or important in its support. Briefly, the issue is precisely this: Can we any longer believe the words of Christ, "My grace is sufficient for thee"? It is the Gospel itself that we are to test anew in the light of knowledge and human experience, and not the opinions of any man, or set of men. Here, however, we have been brought to the "turning of the ways," at which the rival claims of traditionalism, on the one hand, and something of more recent origin, on the other, are set definitely before us. Seldom have these issues been presented with greater force than in the present case.

In his "Mormonism without Polygamy" Dr. Spalding sets forth four heads of what he characterizes as "historic belief," after the attainment of which he feels that "the Latter-day Saints represent an ignorant, and from our point of view, a pathetically ignorant effort." These heads are: (1) that Christianity is based on the incarnation of Christ, not the atonement; (2) that Christ founded a visible church; (3) that everlasting punishment is not an essential belief; (4) that there is need for ritual in the service of God. In pursuance of his indictment of "Mormonism" on these points, he finds that "Orson Hyde's statement \* \* \* is a reaching out for the truth of the incarnation;" that "Smith and Rigdon and the Pratts \* \* \* were groping after the 'Church idea'"; that there ought to be "a feeling of sympathy for the Latter-day Saint who, with scant knowledge of the history of the development of the thought on the subject, made his own doctrine of the hereafter;" and, finally, that "had the churches not been so extreme the other way, the crude ritual of the 'Mormon' temple would not have been so attractive."

Having promulgated these characterizations of people and beliefs, from the superior standpoint, be it said, of those who have "knowledge of Greek or Hebrew" also "training in the historic development of theology," he proceeds thus:

"It is therefore suggested that 'Mormonism' is an unguided groping after the truth of the incarnation, the visible church, a more helpful view of immortality and the use of ritual in the service of God. It succeeded just because it came into existence at a time when it had to create its own satisfactions, historic and rational Christianity not being near to lend a hand; and since its instincts were true it will continue to exist." etc.

He also quotes with apparent approval the statement of Lyman Abbott that "the Christian Church with all its power should preach in Utah the doctrine of the Incarnation," although he does not state if he intends also to endorse any such theory of the Incarnation, as is suggested in the writings of Abbott and others, some sort of academic consummation of the alleged "evolution" process.

In concluding his study of "Mormonism," the Bishop cheerfully credits it with two very excellent features:

"First, its provision not only for the spiritual but for the temporal needs of the people and its organization of lay workers. \* \* \* Do we not envy the system of the Latter-day Saints, which makes little boys deacons and sets them to work, and has 6,700 in the order of the Seventies, hundreds of whom are preaching their faith outside of Utah, while the rest, as part of their duty, are preaching it within the state. \* \* \* A religious organization which has developed such a spirit of lay preaching and lay church management has in it a real source of strength."

Nevertheless, remembering apparently that all this has been "done in the dark," he perorates as follows:

"If churches possessing fuller truth and deeper spirituality will be less critical and more loving they will draw many 'Mormons' into their clearer light and share with them their larger truth; but probably 'Mormonism', \* \* \* will thrive as a sect, supported largely by its social and financial features, its

partial hold on truth, its appeal through ritual to the aesthetic side of human nature and its organization of lay workers."

But of what use is an "historical and rational Christianity"; the possession of a "fuller truth and deeper spirituality;" the enjoyment of a "clearer light," and a "training in the historic development of theology"? After we have heard a lot of accusations of "blind groping," "reachings out" and "crude rituals," we would expect to have a plain demonstration of the way in which the "true church" is based upon the incarnation of Christ and continues its work. We are disappointed with the outcome, however.

In the Bishop's address, "Christianity and Democracy," included in the October number of his magazine, we read his able arraignment of the present social order and of the miserable industrial conditions that exist under it. All that he says on these matters is perfectly true, and his own attitude toward the conditions is in every sense creditable to his heart and to his head. Like every right-minded man, like every man who is not blinded by vanity, selfishness, and self-complacency, he resents the vile practices, which, like an hypertrophied Juggernaut, grind the life and joy of living out of the millions of toiling humanity, all to no intelligible ends of use or good, and reward the few, the schemers, the able-minded and the enterprising with ease and luxury, beyond all sanity. We cannot commend too highly his courage in delivering this able address before the last General Convention of his church, to an audience largely composed, as he himself says, of the very kind of people who can dare to enjoy the good things of life, while the relentless terrors of poverty, vice, starvation and failure walk the world by day and night. His words also are eloquent with the burden of a heartfelt conviction.

"We worship in a great church like this and it makes us forget the slums just over the way. We watch bishops and priests in holy vestments and we forget the millions who have only rags to wear. We debate our canons and names and we forget the toiling workers who are pleading for a living wage. We discuss hymns and prayers and we forget that there are tens of thousands whose hearts are too heavy to sing and whose faith is too weak to pray."

The origin of these unhappy conditions Dr. Spalding very properly attributes to the selfishness and indifference of mankind, and his entire discourse is directed to attempting to stir his hearers to a living sense of their responsibilities in the premises. Nor is he unmindful of the fact that "class-conscious" laborers and agitators denounce religion of all schools, even that endowed with the "fuller truth and deeper spirituality," even "historical and rational Christianity." Thus he says:

"Why all this agitation for a minimum wage unless the wages of the workers are below the minimum? What is the logical conclusion for the man who accepts these premises as valid? This, that when the wage scale is worked out, it is worked out on a basis of the bare necessities of life. Now, except in cases so rare that they may be neglected, religion is not reckoned as one of life's necessities. Therefore, wages do not support religion. If religion is supported, it is supported out of profits, not out of wages. It is, therefore, in the judgment of the class-conscious worker, a gift of the rich made possible because of the plundering of the workers. If the church is endowed it is supported by past plunderings. Therefore, self-respect requires the class-conscious workers to repudiate organized Christianity as a charity which decent self-respect forces him to despise. It has no connection with the justice for which he longs, but which he knows he must struggle for himself. The laboring man thinks that the capitalist pays the preacher and therefore owns him. And does not the capitalist think so, too?"

In addition to the above passages, we find several suggestions of a solution of the difficulty. Thus:

"The interest of Jesus Christ in a human being did not depend upon that being's age or nationality, or literary qualifications, or material possessions. In Him 'there is neither Jew nor Greek; there is neither male nor female.' To Him every human being is a child of God, worth living and dying for. The state may limit its interest in men to securing to them their legal rights and their property rights, but if the church is true to her Master she must extend her interest to the securing of full natural rights—which are divine rights—to

every man, woman and child. (p. 10.) \* \* \* \* In a single word, the church, if she is to be a real power in the Twentieth Century must cease to be merely the almoner of the rich and become the champion of the poor. (p. 18.) \* \* \* And what must the church do? Will you not let me try to tell you? Accept the truth which the industrial democracy has discovered, that labor and not capital is at the basis of production. Only this spring, in his address as president of American Sociologists, Dr. Albion W. Small, head of the Department of Sociology in the University of Chicago, said in effect, that Karl Marx deserves the same place in sociology that Galileo deserves in natural science, because Marx's contention that in production labor is fundamental, and not capital, is as true even if it is as revolutionary as the contention that the sun and not the earth is the center of the solar system. \* \* \* \* Surely there can be no doubt on which side the Church of Jesus Christ ought to stand when the issue is between dollars and men. Shall not the church set her face against a competitive system of industry, which inevitably involves the exploitation of men, women and little children? She must surely stand for a social system in which production shall be for use and not for profit, in which the worker shall be rewarded on the basis of the service he renders and in which every child shall have a chance, not as an act of charity, but as a God-given right, to all that makes for a full and joyous and useful life." (p. 16.)

Of course, there is no doubt of the truth of many of Dr. Spalding's remarks about the proper position of the "Church of Jesus Christ" upon these matters; as to what she "must" do and as to what she "ought" to do, assuming that any such church exists. But, why all this earnest urging to duty? What propriety or necessity could there be in thus outlining the "plain path of duty" to a body professing to perpetuate the work and authority of the Savior of men? If, as numerous authorities assert, and as Dr. Spalding seems to agree, the real function of the true church is to continue the incarnation of Christ, why the need of urging upon this vehicle of divine life the duty of bringing forth the works commanded by Christ? If this body had really been the instrument for continuing the personal work of Christ on earth, would it have been necessary for Dr. Spalding, or any other advocate of social justice, to apologize, and express hesitation in such words as these:

"I know that I am in all probability speaking to men and women who do not look at this problem of 'Christianity and Democracy' from the side of the laboring man, but from the standpoint of the capitalist."

It would be needless and discourteous to thus criticize the opinions of the Bishop, or to comment upon the inconsistency of the two positions which he has assumed before the public within a month—if we may judge by the dates on his magazines—were it not that recently he was urging upon his "many 'Mormon' friends \* \* honest searchers after the truth," to come forth into the "light of the truth of the historic faith." And, when some of them "which sat in darkness," as he confidently assures us, begin to look about to see this "great light," they are met with a passionate and earnest invitation to help "sweep and garnish" the house of faith with the whisk broom of Marxian sophistries.

No more damaging indictment of traditional systems has ever been issued than those that appear in Dr. Spalding's article. In spite of assumed correct views upon the proper emphasis of Christian doctrine, and the supreme duty of preaching the incarnation, we find that there is nothing that can unfailingly "body forth" the life and spirit of Christ to a world whose evils, in spite of all the good and amiable things accomplished meanwhile, have been allowed to aggravate to an intolerable condition of exaggeration. Nor is there any definitely recommended help "from within." In so stating the conditions we must remember that Dr. Spalding is not the only man in his own and other churches to take the position indicated in his article. It is a widely followed fashion nowadays to preach Socialism, as the great hope of worldly salvation. At the recent Convention of the Episcopal Church in New York, we are informed, preachers of Socialistic principles were allowed to exhort at noon recess and on other occasions, outside of regular sessions. This movement to recognize and adopt, in part at least, the principles of "scientific sociology," as it is termed—doubtless because of its recognition of the evolution hypothesis

and the ape origin of mankind—shows nothing more clearly than the actual limitation of the scientific sense, and the intellectual supineness of most of the people holding to the movement. This is true because they persistently ignore as many vital facts as they attempt to marshal to the aid of their arguments. In order to show what we mean, and how we mean it, a brief discussion of the claims and principles of Socialist philosophy may be admissible.

In the last analysis, Socialism claims to be a "scientific," rather than a benevolent, theory. With the intention of securing concerted action for the achievement of economic justice, it proposes to develop a "class-consciousness" in the "wage-earning class," moving them to take measures to secure the abolition of "wage-slavery" and bring about a reconstruction of society in which all men shall be equal participants in the work and profits of industries, with the government as the common proprietor or "employer." The success of such a scheme would depend doubtless upon the possession of a high average of common intelligence in the members of society, also an equally high average of good will and honest purpose. Without these qualities it would be difficult to argue that the "benevolent feudalism" of the Socialist state might not be perverted into the "coming slavery" which Herbert Spencer has predicted and deplored. It is altogether certain that depraved selfishness has succeeded hitherto in perverting and turning from good ends every historic institution which it has affected—not excepting even the Christian Church, as we have seen acknowledged. There can be no doubt, when we read the discourses of Christ, that His Church was intended to be a means and instrument for maintaining social justice among His people, as embodying His fundamental principle that the benefit of mankind is emphasized equally with the service of God. When, therefore, this institution, which our "Christian Socialist" friends profess to believe is of divine origin—hence should have been effective—has been so far perverted by human selfishness and evil doing that men, aware of the shames of civilization, must try by eloquent jeremiads to awaken some sense of its "high calling," what assurance is there that the socialist state—were such a product possible—would not be similarly victimized and perverted? This fate seems particularly inevitable, when we consider the fact that the very class of people, supposed to be the most active in the attainment of Socialism, are the same as have always been readily victimized by selfish schemers, tyrants, slave-makers and parasites of all varieties.

Of course, the answer proposed by Socialists is that "evolution" has worked such an "improvement" in the human species that this "next step"—that into Socialism—will necessarily involve permanence. In spite of all such "grounds of faith," we are compelled to recognize the fact that the institutions of human society are as truly outworkings of human nature as are any of the racial and national characteristics to be found among the representatives of mankind, as much as their various languages, artistic efforts and domestic habits. However widely divergent in other matters, all nations past or present have agreed in one common feature of society: inevitable gradations in the social structure, a king, chief, master or "boss" at the top, and the rest of the people his willing servitors and subjects. Even where, as is said, there is "no king," the people must be subservient to somebody, who joyously exploits them to his own advantage. The natural law upon which this phenomenon rests is that as intelligence rules in the physical organism—or should so rule—so also it must be master in the social organism. Because there have always been grades of intelligence in human society, it has always happened that the most alert or the most courageous have obtained for themselves the positions of advantage, involving that others must be subordinate to them.

Such "improvement of opportunities" and achievement of advantage have very generally resulted in commensurate disadvantages—even keen suffering—for the weaker and less intelligent members of society, through the operation of still other perfectly natural laws. Because the human, like his brute contemporaries, acts very largely from "selfish motives"—and this fact cannot be ignored by any capable philosopher or sociologist—it has always happened that those who have achieved power among men develop the characteristics of the beast of prey, or even of the simple parasite. Such people, also, exhibit the worst variety of the preying habit or of parasitism, in the fact that they



prey upon their own kind. This is a detestable practice indulged by no "lower animal" in the state of nature. However, in contemplating the transgressions of those who abuse position or opportunity to the disadvantage of their fellows, we should deplore their existence no more than that of ourselves, who are the kind of people who offer no reasonable obstacles to the progress of our exploiters, allowing them to grow and progress along lines of "no resistance."

Nor can we reasonably argue that a reorganization of society, or the establishment of new institutions, the opposite of those now existing, can eradicate any such absurd and deplorable possibilities. The best and wisest laws—even the "law of God" and the laws of nature—have been made of "none effect" by ingenious depravity: correspondingly, also, the worst laws ever enacted have become "dead letters," because of growing intelligence. As has been well said, it would be better to live under a despotism controlled by angels, or by perfectly good and wise men—if such exist—than under the most equably conceived democracy that has fallen into the hands of bad men, or of fools. The American people have had some experiences of the latter evil.

If, however, there is any available means or method for raising the average of human intelligence and goodness, it is quite certain that there would be no need for a Socialistic state. A completely good will in all men, coupled with normal intelligence, would act automatically to neutralize the abuses of power and opportunity upon which Socialist agitators base their protests. Thus, when mankind are ready for a perfect social order, the laws of nature, which have produced imperfect orders for imperfect intelligences, will develop an order fit for the indwelling of normal beings—normal animals, even—without need of the kind offices of theorizers, would-be prophets of the future, or any of the horde of professional friends of man. On the other hand, even if it be possible that the Socialist idea correctly outlines the institutions of the future, the same rule applies. Marx himself believed that it could eventuate only through the further evolution of mankind—hence, probably, that all individuals must be prepared to enter upon its felicities.

One cannot build a "skyscraper" out of scrap iron, since each beam and girder must be separately formed and proportioned to bear its own particular load and stress, thus helping to make the total construction stable. Nor could one reasonably expect an order affording perfect justice for all men, unless the sense of justice were already complete in all men. This brings us to the fundamental criticism of the system, which is that the problems afflicting human society are not economic problems at all, nor even political or social problems, as such, but, precisely, problems that deal direct with the motivation of each individual. In other words, they are moral and religious problems.

In spite of all the difficulties to which our attention has been called, a thoughtful consideration of the nature of man and of the conditions of human life reveals nothing more clearly than the fact that there is no assignable reason or excuse for sin, misery, poverty, vice or failure. There is no intelligible explanation of the evident fact that all mankind do not possess the joy of life which the Creator doubtless intended for them, unless, indeed, we find it in the belief that the essence of "sin" is merely inability to "see" God and to enjoy the direct guidance of His Spirit. This teaching agrees with common sense, however, that the all-sufficient indictment of evil of all grades and varieties lies in the fact that it is essentially irrational and unintelligent. As has been said, "the rogue is only a roundabout fool;" also "Hell is only a vast mad-house." This seems to justify the assertion that the human being is no more made for sin than any other created thing, since, as known by its effects, sin is always a form of affliction, working the degradation and ruin of the individual and the inevitable degeneration of the social organism.

In spite of the usual talk about "scientific sociology," our "new lights" are so unscientific as to forget that, in considering the social structure, one must consider human nature and its qualities and capabilities—the real component material of any order—just as the machine designer must consider the fitness of any given metal—knowing its strength, hardness, elasticity, and its other qualities—to enter into the construction of any proposed machine. Any such

careful attention to the character and operation of the human mind, considered as a part of the organism in which it belongs, as has made possible the grand achievements of experimental and practical science—in mechanics, physics, chemistry, etc.—would reduce the involved facts to a basis truly scientific, giving us the much needed “science of human nature.” We should then be able to demonstrate, to the comprehension of all intelligent people, that evil-doing of all varieties merely partakes of the nature of insanity or imbecility, and that, therefore, the strongest argument for well-doing, from the “natural” point of view, at any rate, is that it is as essential to health, life and real “self-interest,” as are food, air or sanitary surroundings. Thus would we effectually rescue the theory and practice of morals and religion from the clutches of sentimentalists, madmen, hypocrites and futilists in general.

A really scientific study of man, individual and social, would place the springs of motive upon an intelligible basis, thus enabling us to deal with the mechanism of the mind as effectively as with other mechanisms. It would show us, for example, why it is necessary, to the end of achieving a stable and rational civilization, to eliminate the ignorant, supine and poverty-stricken class—not with machine guns, but by removing the causes of their condition, just as we would remove unsanitary complications from our homes—since the mere existence of the evils afflicting them menaces the safety and integrity of the social order itself, as well as being a stench in the nostrils of God and a source of grief and humiliation to every really intelligent mind. We could understand, also, the real spur and motive of rational human endeavor, showing how that, with normal and healthy ambition, independence and a competence are the just rewards of talent, industry and enterprise; although—as we forget in the mad atmosphere of the present, and cannot understand from the vague, ill-digested and half-hearted preachments of our would-be guides and teachers—the enrichment of no man should be allowed to involve the spoliation of others. We should understand, rather, that the surplus wealth of all nations is amply sufficient to reward real worth and effort justly, and that no one but an “equivalent lunatic,” a social cancer, is capable of battenning on the ruin and distress of his fellow beings. On the other hand, we should be rendered capable of discerning the fact that no normal person really objects to hard work, although as experience proves, just treatment, even rewards for extra effort, is an excellent policy for enlightened selfishness: a means for securing a better “efficiency.” “Equality,” syndicalism, and the socializing of industries are only so many dreams of innocent and inexperienced minds, unintelligible to and really undesired by anyone, when secured by the unnatural methods proposed—if such “methods” could exist anywhere but in wordy sentences—and it is a simple waste of time to talk about them; as silly as advice to a growing boy about the proper and acceptable fashions in beards. Good results must follow from a scientific treatment of human nature, and injustice receive its effectual condemnation, since it would teach us precisely where sanity and rationality stop and insanity and perversity begin. It would show us the folly of pride of ancestry, except where people inherit strength, health and common sense; it would convince us that display, extravagance and intemperance are not the marks of “nobility” but of derangement; and, finally, that there are no lower objects of endeavor known to man than the current “ambition” to pervert advantage in catering to the bestial vanity of women and the infra-brutal callousness of men. We need no Socialist agitation to inform us that these latter growths, highly esteemed as they may be among the “socially ambitious,” are but the gaudy and ill-perfumed flowers of ignorance and degradation, rooted in the soil of poverty and misery, and to be tolerated in a society composed of really rational beings no more than any one of us would tolerate filthy typhoid puddles in the cellar of his dwelling.

However, in the formulation of scientific principles for the study of human nature, in the effort to indicate a way to achieve efficiency, perfection and happiness, the religious instinct must be recognized as the one all-important factor. Without fear of exaggerating, we may hold that religion, in its proper manifestations, at least, is the expression of something fundamental in both thought and motive. It may be described, therefore, as the element in the human mind which relates it to its origin; being, thus, the source of every enthusiasm, as

well as, in the words of a certain popular sociologist, "the central feature of human history."

The function of religion is precisely to express the dissatisfaction of the mind at missing its natural and proper normality, which, in correct expression, it should restore to it. The properly normal mind—the mind of man as he exists in the contemplation of the Creator—demands an organic co-operation with something, both ultimate and all-sufficient, best and most usually represented in the idea of God. The desire for relationship with this supreme factor, the capability of maintaining it and of acting in accord with impulses originated with it, constitute religion at once a form of enthusiasm—and the mind naturally seeks for enthusiasms—and the vehicle of a preserving, enheartening and transforming energy in life. The fact that this relationship has always been postulated and desired indicates that it is not an achievement to be gained as the climax of a tedious and devious process of cosmic gestation and "unfolding," but a possession proper and essential to human nature, as is any organ or sense to the physical body, although missed and wanting, somehow, throughout historic time. Nor does its realization seem generally nearer even now.

Thus, by contemplating human history, we may understand the universal need for the element just described quite as well as by regarding the conditions of the present, and, perhaps, better. We have heard from immemorial antiquity of the perfection and happiness prevalent in the "good old times"—just as we hear today, ad nauseam, of the "glorious future"—but no history records that they ever existed. It is the "distant view" only that makes the old times seem attractive. Yet, as we cannot deny, knowing all the degradation, misery, cruelty and vice that have ever been mingled with culture, refinement, advanced civilization and artistic perfection, as well as with crude, rough and savage habits of life, there has never been a time or an environment in which perfection, happiness, contentment, and all that goes to make the ideal man, might not have existed in complete efficiency. There is one sentence that expresses God's verdict on human life, both past and present. It is this, "one thing thou lackest," which thing is, and always was, a humanly complete knowledge of God. "The whole creation groaneth and travaileth until now, waiting for the manifestation of the sons of God. That is the summary of human history. Without this knowledge of God, the grandest civilization is no more than a flimsy veneer on essential squalor; with it, the crudest conditions of living could become the environment of exhaustless happiness. It is useless, then, to suggest any reconstruction of environment, any reorganization of social or economic institutions, or any revisions of governmental theory. The problem is, not to determine what things people should do, but to indicate how they may be brought to do them. We may insist, therefore, that religion alone can furnish the real "great passion," which, as is stated by the writer above discussed, "every movement [for the betterment of mankind] needs to give it motive force."

As known in history, religion manifests in two forms, which have been nearly equally prominent: (1) the normal or vital; (2) the conventional. The first form is characterized by a desire for direct relationship between the human soul and the Ultimate Source of life and power, to the end that, normally, the Ultimate may be embodied vitally and effectively to all humanity. In the second form, the human mind, because of disability or partial instruction, stops short in its "passion for God," and is satisfied, or seeks so to be, with clever formulæ and conventional rules for living and thinking—ending by accepting words for ideas and the forms of habit and custom for life-expressions. This form of religion manifests also in idolatry, as well as, apparently, in such prevailing enthusiasms as the "cause of humanity," reforming paranoia, socialism, etc., which, like many professedly religious sects, stop short of recognizing the proper divine element in man and the essential sinfulness of ignorance, particularly in the "cultured."

Similarly, we may discriminate two forms of the human expression of religion, which may be discerned throughout historic time. These may be called, if only for want of better terms: (1) the prophetic, (2) the hierarchic. The difference between them is very great. The first involves a direct relation, real or assumed, between the individual soul and its Creator, together with such

"assurances" and "testimonies" of His existence as are possible to the human mind, or, at least, as it is usual to believe are possible. It may be found in the persons and work of the world's great teachers, philosophers and prophets, who have essayed to express anew the solution of "life's mystery," as it became visible to their minds; also in the thinkers and mystics of all ages, who, as well said, "have sought to dive into the depths of things that they might rescue the treasure of truth for all mankind." Not all of these masters were equally successful, but all made the effort.

The second form of religious expression is found when the great message of any prophet is passed to the keeping of others, who, although lacking, perhaps, the light allowed to him, have sought to preserve his teaching in forms of words, in rites and in institutions, but particularly, by creating a special class to guard and administer it. As may be understood, the original impulse in such cases is laudable; probably, also, the best that could be done in the conditions, but the results have always been defective, for the evident reasons that the understanding in such cases must have been partial, also that the statements and institutions so originated have proved inefficient media for expressing the highest purity of embodied truth for the end of uplifting mankind. Thus, we find among ancients such intrepid thinkers as Gautama Buddha and the Chinese sage, known as Laou Tsze. The profound and suggestive systems propounded by both these masters—and that of the Chinese seems to parallel the ethical teachings of Christ in several striking particulars—have been appropriated by priestly orders, who, while deifying the teachers, have obscured the teachings, mingling much that is both unworthy, and, properly speaking, unreligious in any sense. Thus it is that a priestly class, whether in old Egypt, in India, in China, or elsewhere, has always proved most influential in "making the law of none effect." Indeed, as we may understand, the minute religion is supposedly passed into the hands and keeping of one special set or class of men, as opposed to the mass of mankind, just so soon it ceases to be regarded as a common possession and responsibility, and the "body of believers" ceases to be an order of "kings and priests unto God." This explains, in great part, the dearth of "lay co-operation," so often complained of, also, much of the current high profession and low performance. It explains, further, why traditional religious systems have failed hitherto as influences for individual integrity and social justice. Thus, because the priestly class has virtually "monopolized" religion, do we have our "social problems" and our godless "solutions;" also our "unfruitful professions" and our passionate pleadings for the performance of a fuller duty toward mankind—if, indeed, some system or other is to continue as a "real power" in the future.

In view of the facts explained above, we may feel justified in concluding that a very large part of the mentioned religious failure in essential departments of influence is due to the compromises necessary to maintain the prestige of systems and clerical classes. This has involved the perfectly evident fact that, in spite of the general worship of Christ's person, His clear and oft-repeated teachings on human duty have been persistently ignored, or, at least, "explained figuratively," and "with rational limitations;" hence, in a very actual sense, treated with contempt by human stupidity and self-interest. Thus, the real meaning of His words to the rich young man—"go sell all that thou hast, and give unto the poor"—has been utterly lost to sight in the frantic effort to prove that the possession of wealth, even with all its attendant disabilities in the spiritual way, is not inconsistent with perfect Christian profession. The anxiety of our doctors and preachers to square their "faith" with the world and its favoring influence has blinded them to the fact that, while Christ's command may not apply to all, it still remains true that any person filled with a vital conviction of the reality of Christ's mission, would reckon it an act of shame and indecency to wallow in luxury and pleasure, while pauperism, squalor and vice continue possible. It is because too many of our "doctors of divinity" and formulators of the "historic theology" have been mere traders in the temple that they have encouraged, in effect, the selfish Sybarite, who will supply his own pleasure by the woes of his fellows, and of their wives and their tender children—"how dwelleth the love of God in him?" These same exemplars of "spiritual religion"—"profound thinkers" and "ripe scholars"—in dealing with

certain other blotches on our civilized society, will gravely inform us that "they are great evils, but have always existed." Thus, essaying to "cast out devils" and "do many wonderful works" in the name of Christ, do these triflers with the truth of God dismiss the matter of hideous vice.

If, then, in attempted answer to our assertion of the sufficiency of religion, when properly understood and faithfully lived—for religion follows the law of all vital forces, working from within outward—it be objected that our religious duties to our fellows have been persistently preached for nineteen centuries, with unsatisfactory results, the plain answer is that there is nothing remarkable in this condition. If we are told that the vitalizing influence of Christ is now so limited as to be ineffectual, and that "scientific sociology" is now our best available hope and dependence, the answer is that such statement was expected. And we may explain our answers in the words of the Prophet Jeremiah (ii.11-13):

"My people have changed their glory for that which doth not profit. Be astonished \* \* \* at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In spite of the truth of all this, we must insist that "scientific sociology" gives us no clew to a solution. When recommended by a professed servant of Christ, we can see in it only a sad case of advising people to attempt the folly of him who "climbeth up some other way." The world needs no influence that shall force people apart, no "class-consciousness;" it demands emphatically something that shall unify—the God-consciousness, in which "there is neither Jew nor Greek, there is neither bond nor free."

But, in the words of Paul (Röm. x:14-15), "How shall they hear without a preacher? And how shall they preach, except they be sent?" As we have heard from our youth, with all the embellishments of Jesuitical logic, it is "reasonable to believe that Christ founded a Church, whose duty it should be to continue his personal work on earth, perpetuating his incarnation." Although, at times, this argument has seemed very "sophistical," the present condition of the world lends new suspicion that it may be true. If the worship of God and the administration of religious ordinances demands an actual delegation of authority—and this has always been claimed—the need of a divinely-organized Church is at once apparent. But there is a further duty, not so often remembered, although involving equal need for an efficient vehicle of power and perpetuation.

Christ placed the duty toward man—"thou shalt love thy neighbor as thyself"—second only to the duty toward God, although of no mere secondary importance. Furthermore, as experience amply demonstrates, it is the more difficult of the two even to attempt. The virtue of good will and sympathy for mankind is rare and imperfect in the best of us, because most of us lack the imagination—the refined intelligence—that can feel another's sufferings as keenly as our own, or the patience to bear with his follies and shortcomings. This may be the case because God never intended mankind to live in conditions involving the constant need for pity, patience and long suffering—such conditions are certainly unnatural and unreasonable. But, because the need of such virtues actually exists, and will continue until all sin and ignorance are done away, we may conclude that, having founded His Church to continue His work on earth, He must have equipped it with a mechanism capable of compensating the defects in the individual man, empowering him to develop and exercise virtues, which, of himself and by himself, are difficult or impossible. If, then, we are seeking for the "True Church," the organization actually founded by Christ and infused with His Spirit and power, we should reasonably expect to find such a contrivance embodied in it and working efficiently.

Yet the old-world legend of the "Quest of the Holy Grail" describes no greater difficulties and no more soul-trying uncertainties, than beset one seeking for this Church, if it is to be recognized by any such attributes. It was a sad day for worldly pride and the self-sufficiency of human wisdom, when the Lord of Life came, "not with terrors as the King of kings," but as the humble Carpenter of Nazareth. Yet that is the way in which God chose to manifest

Himself. If He so chose to manifest in ancient times, who can argue that it is not always His will to humble our pride and convict of folly and futility the wisdom of the world—for this it is that has ever opposed His truth most powerfully—even in its most approved "historic development"?

Whatever may be God's chosen methods of procedure, the fact remains that there is but one organization on earth, claiming Christ's authority, that embodies the qualities of a Church that even attempts a systematic effort to obey Him in this matter on which He spoke oftenest, and at greatest length, the "duty to my neighbor." This organization—popularly known as the "Mormon" Church—alone holds, as part of its essential and organic law, to the principle, as expressed in the words of its present head, that "a religion which has not the power to save people temporally, and make them prosperous and happy here, cannot be depended upon to save them spiritually, and exalt them in the life to come." Unless we assume that Christ was only a vain dreamer, such a statement is axiomatic. Nor is its force and authority to be discredited by semi-contemptuous mentions of "social and financial features," mild and half-hearted efforts, merely, to turn the edge of the suspicion that, judged by such things, "Mormonism" may be true. Indeed, earnest and honest thinkers in other connections are already awake to this truth. Thus, Dr. F. S. Spalding says: "If the Church is really a divine agency for man's redemption she must look after the body as well as the soul, even as Christ did" ("Survey," Nov., 1913, p. 7).

But this Church makes no halt with a "we believe that," etc., nor is its provision for the temporal needs of its people expressed in merely occasional outcroppings of good nature and desultory awakenings to the need of making performance square with profession. Its beneficence is evoked by no eloquent pleadings for relief of aggravated conditions, but a constant expression of the vital principles of the system itself. We may understand this when we remember that "Mormonism" is the one influence in the world today that is able to mold people of diverse origins and instincts into a stable solidarity, begetting "new type" of man, and generating an enthusiasm for religious principles that is as real as the faith of the early Christians and as vital as patriotism itself.

In this achievement, if nothing more, it has demonstrated by a vivid object-lesson the real ability of man to live up to the "high calling" of which we have talked so much, hitherto, and with such small effect. Furthermore, the method followed in attaining such results is evidently "scientific" in the truest sense, taking advantage in a practical and effective manner of the very element of close association among the members of society, which our sociological dreamers have talked and written about at such length, and so fruitlessly. As these dreamers discern, and as the history of the "Mormon" Church has proved, a compactly-organized and stable body of people is capable of accomplishing almost any desired results. The very existence of such an organization demands the propagation of the virtues of sympathy, fellow-feeling, mutual helpfulness and other similar qualities; also, if only because the sense of "approbateness" is a powerful motive to good behavior, as well as of the leading virtues classed as "moral." It may be understood, also, that a close and strong organization of people, itself demanding the development and exercise of certain high ethical virtues, must prove an immense power in helping to life expression and a wide currency the higher obligations of the law of Christ, otherwise to be shamefully neglected, as already explained. Indeed, preaching and teaching may largely fail of their desired results—and they generally do so fail—if there be no contrivance to assist to the realization of their demands, no association of people bent on attaining a common good end, and exercising a mutually-assisting example. We may consistently argue, then, that some such mechanism as a close organization of people, is God's contrivance for rendering His commands humanly practicable.

In fine, a close organization of people is the only known instrument capable of neutralizing and overcoming the tendencies to disintegration and degeneration in a social order, in which, as in the present, religious and ethical influences labor under such aggravated difficulties. If the "laboring classes," so-called nowadays, they whose wrongs are being so eloquently described, could

have united in any such compacted organization, acting under intelligent direction, all our social and industrial difficulties could have been vastly mollified, and that without resort to Socialist principles or methods. This is, and always has been, impossible, however, and solely because the act of organizing, like any other act, requires a sufficient impelling motive. No such impelling motive exists outside of patriotism and religion, and no religious system outside of "Mormonism" has shown hopeful signs of ability to originate any motive of the kind. Thus the world misses a valuable factor in the social life of mankind.

Nor does the strength of the "Mormon" Church consist merely in its splendid organization—and this deserves the obeisance of the greatest minds—but its teachings command with an equal authority. The missionary zeal of this people—and we should call it "consecrated" if found elsewhere—may well evoke the envy of all other bodies. It sends out to all the world, to make converts to its faith and order, not selected candidates from a ministerial profession, who are to be supported in their fields by contributions of the faithful, drawn forth by earnest and eloquent solicitation—"lest the work stop"—but men from all walks of life, of all callings and occupations, who pay their own expenses, and devote their time freely to the work. However this phenomenon may be explained, or depreciated, by sectarian critics, the fact remains that the motive most immediately intelligible is such a sense of good will toward mankind as outrides the limits of the community in which it has originated. Men undertaking such missions in anything like a reasonably proper spirit, must be filled with the conviction that they have something of prime value to offer to the world. At any rate, "pathetically ignorant," though it has been called, "Mormonism" has certainly gone far toward realizing something closely resembling a sense of the common "divine sonship" of mankind.

In studying the history of this amazing movement we learn that, in its earliest days, it brought to practical operation the principle of consecrated property and "equal stewardship," and that the restoration of this institution has always been maintained as an ideal, whose final realization is confidently expected. Although compromising on a basis of practice that is possible in the world as at present constituted, it has never lost sight of the ultimate object of abolishing poverty and the evils consequent upon it. It has never attempted to remodel social institutions but has accomplished many of the ends sought by those who advocate such procedure, by ignoring the invidious and artificial distinctions of class, position, property, etc., so prominent among other communities; adhering to a very good general practice of equality and fraternity. This is because it has as its daring object to remodel human nature, instead of the mere institutions in which it lives; of actually bringing the human race to its highest and best development. We have heard the criticism of the benevolent movements in other societies that they serve best to secure the "survival of the unfit," which is supposed to be very unscientific, in the modern sense. But among the "Mormons" the aim is rather to abolish the "unfit," by bringing the whole people to as high a standard of life as is possible in this world. Such an aim is certainly admirable, even if only partially attainable. It has the virtue also of being in strict accord with the method indicated by all sociological tendencies worthy to be ranked as scientific in the best sense.

We must also attribute a very large part of the vitality of "Mormonism" to the fact that the Priesthood is open to all men of good character, and that a separate priestly or ministerial class—acting mostly, as already suggested, to monopolize religious performance and render the "laity" only "vicariously" religious—is entirely abolished. This arrangement makes religion truly the first-hand concern of every man in the Church, endowing him with the responsibility of both teaching and living its truths, also of seeking after an individual "testimony" to his own spirit, which places him, as he is taught to believe, in as direct relation to God as any other members of the Church, even those whose official dignities involve general duties and greater responsibilities.

Although, as we have often heard from critics, whose disingenuousness seems argued by their own methods, that this Church organization is despotic in character, rather than democratic, as claimed, it would seem that a careful study of its genius and workings must reveal the fact that quite the opposite is the case. Indeed, unless honesty and candor entail blindness and stupidity,

when brought to bear on "Mormon" matters, it would seem that Joseph Smith's reported explanation of the success of his system of government—"I teach the people correct principles, and they govern themselves"—is amply justified by the facts of history. But a part of the "correct principles" taught by the Prophet appears in his famous sayings—"The glory of God is intelligence," and "It is impossible for a man to be saved in ignorance: a man is saved no faster than he gets knowledge." Such principles, accepted from the first among these people, have contributed to developing the strong individuality, noted as the rule among them by several really unprejudiced observers of the system and people. In any case, it would be difficult to argue to anyone knowing the facts that the majority of the "Mormon" people are of the kind to be readily victimized by a "despotic oligarchy." There can be no doubt of the fact that the Church has achieved a remarkable combination of personal independence and high individuality, with strong organization and efficient co-operation. No really intelligent student of sociology can deny that we have here an efficient example of two of the most necessary features in a perfect and stable society of human beings.

Nevertheless, the mutual importance of these two elements is not such that any individual influence can seriously affect the total mass. Even though, as is probable, there are among these people many examples of meanness and indifference, the genius of the organization is consistently otherwise. Thus, the influence of the Church is directed to solicitous care for all its members. The funds realized from tithes, fast offerings and other systematic contributions from the membership, are mostly expended each year in relieving need and suffering, in caring for the sick, aged and disabled, and in assisting communities, wherever located, to prosperity and self-support. A large number of the necessary irrigation works in Utah and other states, where "Mormons" have settled, have been built with the assistance of Church funds, which are largely invested also in several home industries, and in co-operative institutions, intended primarily to afford employment for the people and to supply their needs.

Not only will the authorities render such assistance, when occasion arises, but occasions are always being sought by them. If a man is poor, in need, or sick, their agents will search him out. If he is out of employment, he finds available the influence of these same Church authorities for helping him to a suitable position. He can find, at least, "official friends," who, strikingly unlike official persons in general, are of the kind who can "be touched with the feeling of our infirmities." (When we find the "real true church," it is more than probable that it will be found to be officered by precisely this kind of "officials.") If a man dies, his family is offered the help and assistance, in all ways, that may be needed. No man in the "Mormon" Church need be afraid to die, because that, by his death, his loving wife and defenseless children will be exposed to the tender mercies of the worse than wolfish wickedness of the world, as occurs just exactly a few times too often in communities infiltrated with the "homeopathically diluted" influence of "churches possessing fuller truth and deeper spirituality." Why is it possible that only among these people do we find a negation of David's plaint: "Let me not fall into the hands of man"? Of what use, beside satisfying the idiotic "wisdom" of the world, are academic "demonstrations" of "fuller truth," and other excellencies, capable of catering to the spiritually indolent far better than convincing the intellectually honest, by the side of such performances as those noted above?

Thus, in yet another aspect, does this Church fulfil offices reasonably to be attributed to the Church that existed in the mind of the Savior of men. It is not only an exemplar and preserver of His well-doing and of His charity to His people, but it also comes very near to embodying His divine life to the world. It suggests forcibly to the inquiring mind that God's "true church" must also be an embodiment, visible, vital and effective, of Divine Providence, the visible means provided for the answer to the cry of distress and the prayer of faith. No one in such an organization, which works thus faithfully and untiringly, need complain of unanswered prayers. For, as such must believe, God's Church perpetuates the incarnation of Christ, not only in repeating His words and administering His ordinances, but also in continuing His loving and restoring Presence to mankind. Just as God sent ravens to feed Elijah: He



sent also His Church—that is to say the Church which evidently continues His incarnation in any true and intelligible sense—to meet the needs of all mankind, and provide for their extremities. Thus only can the True Church perpetuate the incarnation.

Thus, then, as we claim, has the "Mormon" Church solved, in a practical and vital manner, the problems of civilization, as well as having contributed to make religion a reality, and to render possible a perfectly logical and consistent obedience to the most often-repeated commands of Christ. We need not complain that it has done no better, because there is no more to be done, under human conditions, than it has attempted to do—and with such large success—and no other known organization, working under the same difficulties, could have done in any sense as well. We must not forget Cabet's "Icarians," whose colony, attempting to live out Fourierite theories in a completely finished and fully furnished city left for their occupation, failed ignominiously, while the "Mormons," driven from their homes by the zealous possessors of a "fuller truth," were founding in the barren wilderness a community that should convict of foolishness the well-reasoned theories of dreamers and professors of sociology. We read in an article above quoted of the "partial hold on truth" of this Church, but in view of the exceptional results achieved, we might be inclined to ask whether the "truth" involved in this "partial hold" be not some cosmic force, effective in transforming the lives of men. Is it the "power of God unto salvation"?

Whatever may be the answer to such questions and suggestions, there is one inevitable conclusion—and it should be carefully considered by all who are liable to be influenced by shallow and ill-founded criticisms—and this is that, no matter what may have been the "historic development of theology," or whatever the ingenuity exercised in explaining and concealing the dismal failures of "historic and rational Christianity," the ultimate, perfect religion, the Church that shall be utterly true to Christ, and for which our social and moral perplexities have created an insistent demand, must embody the distinctive features of "Mormonism," as above described. Nor can "Mormonism" by any process of force or logic be deprived of the credit of having originated, or, at least, of having first expressed these indispensable features of Christ's Church. Hence we may state that any thoughtful and earnest person, turned from "Mormonism" by the preaching of Dr. Abbott's theory of the incarnation, or by the groundless assertions and shallow arguments of biased critics, must, if he live long enough, merely "return again to his origin."

In the frantic effort to conceal and discredit plain facts, and for no evident purpose beyond "saving their own faces," people will still repeat the old, discredited charge that Joseph Smith, the promulgator of the system by which all these results have been achieved, was a mere "imposter" or, at best, an epileptic dreamer. It seems unnecessary to say more here than to remark that no imposter in history ever wrought so well as he or to such good and abiding ends; also, that all the epileptic symptoms that may be hypothetically laid to him seem to have been of so innocuous a character that, by the findings of our pathologists, nearly every great man in history must have been in the same case, notably such men as Napoleon and Julius Cæsar, and that, judged by the symptoms as described, we should all be solicitous lest we have "seizures."

Apart from all such silly and unworthy charges, which explain nothing and amount to nothing—since "by their fruits ye shall know them"—it is difficult, indeed, to see how an honest man, so awake to the shortcomings of our civilization, can assume the position toward "Mormonism" as is displayed by the author of the article quoted above. He accuses this system of "blind and unguided groping" and "pathetically ignorant effort," while he argues for justice to mankind and eulogizes as the "Galileo of sociology," a man whose greatest contributions to the world lie in a challenge of current opinions on the relations of "capital and labor" and a lot of clever guesses as to the future organization of society. But the man, whose work and significance he would depreciate with virtuous and scholastic contempt, has made humanity and science his bankrupt debtors by demonstrating, beyond peradventure, the true solutions of the problems of social injustice and religious impotence. He re-

stored religion to its proper place as the real basis and impulse for social reorganization; he made it, as is right and normal, the common possession of all believers, rather than a virtual monopoly of a clerical or priestly class; he originated an organization that has made practical the exercise of charity, benevolence and fellow-feeling among the members of society; he promulgated a conception of Church duties that has purged his people of the grosser forms of immorality, and which has "traveled twenty leagues" toward abolishing poverty and its attendant blights among them. He might consistently have adopted the motto of Ignatius Loyola, the founder of the Jesuits, AD MAJOREM DEI GLORIAM ("to the greater glory of God"). Surely, if the title belongs to any man, we must call Joseph Smith the real "Galileo of sociology." If he was rot, as he professed, also a prophet of God, who can demonstrate, at least, that he did not understand and apply the teachings of Christ to better and more practical effect than have any others, even those who helped most conspicuously in the "historic development of theology"? "Whether he be a sinner or no, I know not, but this I know"—that he performed where others have failed, and left an example of achievement that cannot but form the basis of effort for all who seek and find the way to benefit mankind. In short, his detractors cannot escape the impeachment expressed in the words of Christ, "Go thou and do likewise."

We may answer, then, to all this talk about "blind groping" and "ignorant effort" that the man so accused never sought to compound the truth of God, as he understood it, with atheistic sociological floundering, in the frantic effort to awaken a sense of neglected Christian duties toward humanity. He applied religious rules, which he undoubtedly believed were of divine origin, and to so great success that his claim cannot be disproved, unless "Marx was crucified for your sins." "Blind groping" he may have done: but what do any of the rest of us? We have been told—but that was in the past—that the highest function of the soul is the exercise of faith. But faith is only the "evidence of things not seen"—humanly speaking, the impulse toward acts done blindly and in the dark, for the glory of God, as St. Paul sufficiently explains. But faith is known by its "works," by the things done in the name of God; never as wordy profession and practical failure in the performance of Christ's commands. If, then, all this be demonstrated as "blind groping," we may say, in the words of a noble hymn, "I'd rather walk with God in the dark than walk alone in the light."



# Discoveries on the Colorado

BY JOSEPH F. ANDERSON, OF THE UTAH ARCHÆOLOGICAL EXPEDITION, 1913

## *VI.—Spanish and American Conquests of the Southwest*

The three hundred years of Spanish rule in the southwestern part of the United States had both good and bad effects on the land of the Pueblos. The Spaniards introduced new domestic animals, and seeds for new crops, which contributed greatly to the economic welfare of the natives. The sheep, the horse, the cow, the goat and the burro, were brought from Spain, and were found to be adapted most admirably to the arid Southwest and to the



HAULING FREIGHT BY OX TEAM

John Wetherill, a pioneer of northern Arizona, maintained a trading post in southern Utah, at Oljato, for a number of years, and recently established a trading post at Kayenta, Arizona, where he now carries on a flourishing trade with the Navajo Indians. Associated with him is Mr. Colville. These people treat the natives humanely and fairly, and have greatly aided the government in maintaining peaceful relations with the Navajos. Our picture shows Mr. Wetherill hauling freight.

uses of the Indians. Fruit trees, vegetables and grains were introduced, together with slightly improved methods of agriculture. But these advantages seem to have been outweighed by the evils attending Spanish occupancy. The Pueblos were enslaved by a Spanish feudal system, intended as a humane measure, but which in practice amounted to slavery. Discouragement, disease and

poverty, attending such contact with Spanish civilization, undermined the virility and strong community life of the unfortunate natives. Their population decreased one-fourth during their first fifty years under foreign rule. Spanish greed, cruelty and faithlessness caused both the Pueblo Indians and the wild tribes to

adopt these same tactics in self-defense, and they became adepts at trickery, thieving and treaty-breaking. In recent years, however, under the benevolent influence of the United States government, the natives of the Southwest have shown a ready inclination to cherish the higher virtues.

In justice to Spain, it must be said that the acts of oppression and cruelty were perpetrated largely by individual Spaniards far enough away from a central seat of government to be safe from reprimand. The aim of the Spanish government was to treat the Indians kindly. Her policy was to educate and fit them to share in the national life. This humane work was religiously carried on by the old church fathers who carried the Cross to the remotest corners of the country. Had the con-



*Photo by Frazier, Utah Arch. Exped.*

A PAH-UTE WOMAN WITH HER FIVE CHILDREN

The eldest of which was said to be six summers. They are watching the camp of the Utah Expedition, ready to accept a share of the meal which is being prepared. For some of them, it was their first view of white men.

quistadors been less eager for immediate wealth and conquest, the three centuries of Spanish rule would have been far less bloody.

Of the first century and a half of Spanish rule, following the conquests of Coronado, in 1540, much is shrouded in mystery. Records enough were kept, but when the natives arose in revolt, in 1680, and exterminated the whole Spanish population, the documents in the archives at Santa Fe were destroyed by the oppressed natives in their savage revenge. Churches, public buildings, and homes were alike stripped of their contents. Now and then bits of history throwing light on the period are brought to light. Some of these tend to indicate that Santa Fe, rather than St. Augustine, is the oldest settled town in the United States. It has been reported recently that a flood at Albuquerque, not long ago, overturned an old building, revealing evidences that Albuquerque is older still than Santa Fe. The seat of government was

at Santa Fe, and its history is largely the history of the whole surrounding country.

If we may believe some of the old Spanish chroniclers of the time, the Pueblo Indians and wild tribes were found, in 1540, living very much as we find them living today—building the same kind of houses, farming with many similar old wooden implements, dressing in the same way, worshiping the same gods, telling the same myths and mystic legends, and adhering to the same old tribal customs. Of course, there are slight modifications, but, in general, their four centuries of contact with the white man's civilization has wrought in them only few changes. The Catholic faith, taught them so assiduously by the Spanish padres, could not displace their ancestral religions. The Pater-Noster and the Ave Marie were as "sounding brass and tinkling cymbals" to their primitive ears.

Coronado and some of his men have left accounts of the Indians as they found them. Some of these seem rather fanciful, and would do credit to Munchausen. They reported finding a race of giant Indians on the banks of the Colorado River, and that the tallest soldier in Coronado's army reached only to the chest of one of the captured giants. They record that one of the giants carried, on his head, a large log which six Spaniards could not lift. Modern search reveals no trace of such a race of giants.

Castaneda, who was with Coronado, wrote of tribes living entirely naked, who, in winter kept themselves warm by carrying firebrands about with them. He speaks of finding Indians as "white as a Castilian lady." These may have been albinos, some of which may today be seen in the Pueblo tribes of Arizona and New Mexico. He describes some of the houses of the Pueblos as being seven stories high. He speaks of other Indians who are eaters of human flesh, and who cremate their dead.



*Photo by Brooks, Utah Arch. Exped.*

A NAVAJO HERD OF SHEEP AND  
GOATS

These are of the breeds introduced by the Spaniards nearly four hundred years ago. The wool is used in Navajo blankets, the manufacture of which is the leading Navajo industry.

The animals common to the Southwest are quaintly described in the old chronicles. Mountain sheep are described as being as large as a horse. Turkeys are mentioned as "cocks with great hanging chins." Buffaloes are called bay-colored cows with long manes. These were said to be so numerous on the plains that "for days nothing but cows and sky could be seen."

Castaneda describes the costumes of the Hopi and Zuni Indians much as we find them today. It is interesting to note that the Hopi belle has not changed her style of hair dress in nearly four hundred years, but remains the same now as described by Castaneda, in 1540—"They wear their hair gathered about the ears like little wheels." This is a sample of Hopi conservatism.

Everywhere, the early Spanish explorers were at first re-



A CLIFF DWELLING IN SAGI CANYON, ARIZONA

This contains about one hundred and fifty well-built rooms, and is one of the largest cliff houses thus far discovered.

garded as divine beings, and were treated by the natives with superstitious veneration, until the fact that the invaders were mortal was discovered. Acts of cruelty and treachery on the part of the Spaniards killed faith in the strange newcomers, and bred a hate and a thirst for revenge on the part of the Indians which never died out.

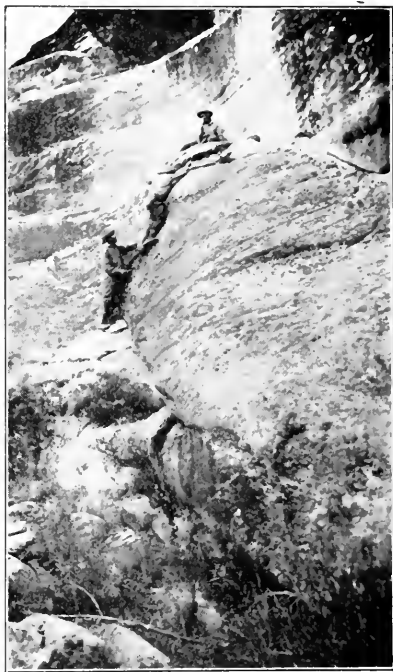
The first great Spanish breach of faith was at Tiguex, near the present site of Albuquerque. The winter of 1541 was coming on, and Coronado, in order to provide winter quarters for his army, turned the hospitable Tiguas out of their pueblos, ordering that they leave all their food supplies and clothing for the use of the soldiers. The natives patiently bore all this, but when freez-

ing weather came, and Coronado began, in a high-handed and heartless way, to ravage and plunder the pueblos on both sides of the Rio Grande, the unhappy Tiguas arose in revolt.

They had overcome their original superstitious dread of Spanish armor, guns and horses. They seized some of the horses and prepared for a general uprising. To avert this, Coronado called his entire force into the field at once to crush the movement. In the bloody war that followed, the Tiguas fought with the valor and desperation of men defending their homes and families. The carnage was great, but the contest was unequal. The guns and armor of the Spaniards gave them the advantage. Two of the pueblos, however, withstood a long siege, and finally consented to surrender on promise of safety and pardon from the Spanish officer. No sooner was the peace agreed upon than the natives were ruthlessly taken prisoners. Coronado was at the time absent on another expedition. Don Garcia Lopez, who was next in command, ordered two hundred stakes to be driven by which he burned the Indian prisoners alive. This was the same Lopez who had discovered the Grand Canyon of the Colorado the year before.

A few of the prisoners, who managed to escape the flames, carried the news of this act of Spanish faithlessness to the tribes throughout the Southwest. This was unfortunate for Spanish colonization, for never again did the Indians feel that they could rely on the promise of a Spaniard. The affair became a part of Indian traditional history, remembered and passed on from generation to generation more vividly than if it had been written.

After the explosion of the myth of the Seven Cities of Cibola and the disgraceful conquest of Tiguex, Coronado found himself chasing the phantom of the fabulously wealthy cities of Quivira,



*Photo by Stockman, Utah Arch. Exped.*

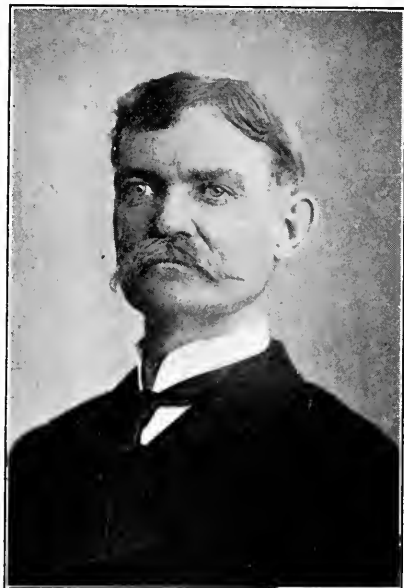
#### A DIFFICULT CLIMB.

Members of the Utah Expedition making their way up to a cliff dwelling. Reading from the top, the men are: Thomas Harper, Jr., Attorney J. H. Stockman, and W. W. Stratton.

which quest ended so disastrously, as related in the previous article.

For forty years after Coronado's bootless journeys, there seems to have been nothing done, in the way of exploration, in the countries visited by him. Between 1580 and 1598 several minor missionary expeditions were undertaken by Franciscan friars, most of whom met martyrdom at the hands of the Indians, whose souls they so heroically sought to save.

In 1598, colonization of New Mexico (the name applied to the whole Southwest) began in earnest. Don Juan Onate was commissioned by Philip II of Spain to extend the dominion of New Spain northward. Onate was a wealthy mine owner of Zacatecas, and it is said that he expended a round million in fitting out his expedition. He took with him two hundred soldiers and as many colonists with their families. Besides sufficient provisions for the first year's support of the colony, he took with him an abundance of merchandise, cattle, horses, sheep, etc. Enough priests went along to attend to the business of converting the natives. Santa Fe was one of Onate's first settlements and became the capital



J. MONROE REDD

Mr. Redd, of Monticello, Utah, was a boy of fifteen when he went to San Juan county with the first party of colonizers sent by Brigham Young, and settled at Bluff, in the early eighties. Mr. Redd is thoroughly familiar with the Painted desert region, and rendered valuable aid to the Utah Expedition as guide. He is a pioneer and frontiersman of the best type.

of this newly-settled province of Spain.

Notwithstanding the animosity the Indians still had for the intruders, Onate met with no immediate resistance. All the Pueblo settlements were required to take the oath of allegiance to the Spanish crown. Christianity was pressed upon the natives and conversion proceeded apace. By the end of the first eighteen years, (1617) they boasted eleven churches and fourteen thousand Indians baptized; in 1630, ninety churches and nearly a hundred thousand baptisms. The natives learned but little of Christianity beyond the external ceremonies. These they were taught sedulously to perform. They supposed that the new religion would bring them exemption from disease, more rain and better har-



vests. Sometimes disappointed in these hopes, their faith began to wane. The conciliatory policy of the earlier missionaries began to be abandoned, and intolerance substituted. Persecution took the place of kindly persuasion. Unbelieving Indians were flogged and enslaved for refusing baptism. The methods of the old Spanish "inquisition" were applied to the simple-minded natives, and they were even put to death for practicing sorcery. Catholicism, to these children of the desert, was only a veneer under which the religion of their ancestors persisted, for when an opportune time came, they threw off completely both Catholicism and Spanish civil rule.

The insurrection of the natives began in 1680, at the pueblo of Taos, and rapidly spread to the other towns. Their seeming acquiescence to a rule of bondage, encroachments, unjust tributes and compulsory religion, together

with individual wrongs without number, suddenly broke when least expected by the Spaniards. For eighty years they had endured a distasteful domination which was growing intolerably worse. Now they had determined upon a war of complete extermination of their white conquerors.



PREPARING TO FORD THE SAN JUAN RIVER

This picture shows the Utah Expedition preparing to cross the river during a flood, after swimming the pack burros across. Because of its quicksands, this is one of the most treacherous of rivers. Seven of the animals of the Utah Expedition floundered in the quicksands of this river.

With savage fury they slaughtered the whites in every settlement, destroying the churches and every vestige of alien worship. Refugees from outlying settlements crowded into Santa Fe, which was already besieged by the Indians. A week of desperate conflict forced the Spaniards to abandon this stronghold, and the few who escaped fled to the border towns of old Mexico. The next year the Spaniards returned with supplies and reinforcements, bent upon a re-conquest of New Mexico. It took fifteen years of stubborn fighting to recover their lost homes and subdue the Pueblos. Only the Moqui and Zuni pueblo towns maintained their independence against the Spaniards. The submission of the other pueblos was only feigned, for they continued to murder the missionaries and attack the smaller Spanish towns, carrying off cattle and other booty. For the next hundred years, harassed by the Pueblos, Apaches, Navajos and Utes, the Spanish

population remained almost stationary. An unprofitable caravan trade was carried on with Chihuahua, there being as yet no communication with California or Louisiana. The caravan would carry to Chihuahua furs, salt, copper, tobacco and Navajo blankets, driving herds of sheep and goats. Returning, the caravan would bring cloth, ammunition, liquors and goods for Indian trade.



*Sketch by the Author*

#### GRINDING CORN

A native woman is grinding corn on a *matate* with a *mano* stone in her hands. They still grind their meal by this method, which was the method used by the cliff dwellers and also by the Indians of the Southwest, at the time of the Spanish conquest, in 1540.

The influx of Americans to the Southwest continued until the country became a part of the United States, at the close of the war with Mexico, in 1848.

To the work of the "Mormon Battalion" is due some meed of credit in holding the Southwest for the United States, in the conflict. In its long march across the enemy's country, this brave and loyal band practically covered the vast territory acquired, and but for whose march the Southwest might have remained much longer Mexican territory.

Much of the Southwest is still a vast, undeveloped, arid area. It seems improbable, however, that it shall always be so. The development of the science of dry-farming holds undreamed-of possibilities for seemingly worthless tracts. For centuries the Indian tribes of the country have raised corn without irrigation, and by merely scratching the ground with frail wooden hand

American occupancy of the Southwest began about 1806, when Zebulon M. Pike made his famous expedition overland from the Missouri River to Santa Fe. This was just six years before New Spain began a movement toward independence from Spain, which end was brought about in 1822. The breaking of the bonds with Spain opened the way in New Mexico for a fertile American trade over the old Santa Fe trail from Independence and St. Louis on the Missouri River.

The American commercial invasion was soon followed by an invasion of settlers. In 1835, of the twenty-three thousand population in the province of Texas, twenty thousand were Americans.

implements. Coronado said, in 1540, that by this method the Indians raised "enough corn in one year to last them seven." They are farming in the same way today. If they can raise such crops by such unscientific methods, much more may reasonably be expected from scientific dry-farming. This is being demonstrated by the farmers in San Juan county, Utah.

(The next article of this series will deal with some of the chief episodes of American exploration of the Southwest.)



ELDERS OF THE SCOTTISH CONFERENCE, NOVEMBER, 1913

Elders, from left to right, top row: D. P. Frost, Grouse Creek, Utah; S. M. Beckstead, Whitney, Idaho; H. E. Bair, Richmond; C. J. Wilson, Midway; J. W. Savage, Hyrum; W. H. Keysor, Salt Lake City, Utah; middle row: A. J. Barker, Knight, Wyo.; Fred R. Woolley, Salt Lake City; President Hyrum M. Smith; President W. E. Moss, Lake Point; G. G. Campbell, Salt Lake City; G. C. Howarth, Nephi. Bottom row: Virgil B. Anderson, Salt Lake City; J. C. Edwards, Salt Lake City; E. G. Evans, Union; A. M. Hunter, Taylor; Joseph A. Gagon, Eureka; A. H. Archibald, Wellsville, Utah.

## Editors' Table

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### Joseph Smith's "Translation" of the Scriptures

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A communication has been received from Battleground, Washington, in which the enquirer says:

"I have met at different times elders of your Church that have made denials of matters pertaining to their doctrines which [are] either done through ignorance or deceit. Recently two of them denied before several witnesses, that Joseph Smith, Jr., ever translated the Bible. I charged them with only believing the King James translation in so far as that agreed with that which it is claimed Smith translated, or the Book of Mormon. I then produced the Doctrine and Covenants in which it is stated that he did translate the scriptures, especially mentioning the Apocrypha and other parts and therefore the *Times and Seasons*, of 1844, (I have the bound volume of said paper for that year) Smith in his history of the doctrine plainly states that he was engaged at different times in the translation of the scriptures. These elders after I had produced such evidence they then stated that they had heard that he did translate it, and that it was kept for sale in your city but that they had never seen a copy of it. \* \* \*

"After various experiences of this kind it seems necessary to get some information from one in authority in your organization, for the sake of truth. If you will kindly answer the following, it will greatly oblige me and place some matters beyond controversy:

"1. Did Joseph Smith, Jr., translate the Bible as he claimed that he did, with his own hand signature?

"2. What is the price of said book which these elders said is sold by your Church?

"3. Does this translation that you have differ from the one sold by the Reorganized Church, of which I have a copy?

"4. Was not the *Times and Seasons* the official paper of the Latter-day Saints, in 1844, inasmuch as it has the recorded minutes of the conference of that year?

"5. Are not the letters of Joseph Smith, above his signature, as printed in that volume, authentic, or are they a forgery?"

The writer of this inconsistent communication, if he had been indeed searching "for the sake of truth," would not be under the necessity of writing to the President of the Church for answers to his questions. There are in each of the mission fields many elders who are capable of answering clearly and truthfully these questions, as far as answers are merited, for it is quite obvious that they were not asked "for the sake of truth."

It may be possible that some one or two, perhaps, of the elders have been approached with some catch-questions in regard to particulars relating to the revision of the scriptures by the Prophet Joseph Smith, or other matters, with which they were

not familiar; but they would not try to deceive, or in any way act dishonorably. Of this we are positive. The elders, quite generally, are capable of answering any honest questions asked "for the sake of truth."

We find, however, a class of individuals in the world, who spend much of their time seeking out the young, inexperienced elders as soon as they reach their fields and are not fully accustomed to the work of the ministry, with the object in view of confusing and discouraging them, if possible, in their labors. It is a cunning trick of the adversary who rages because of the progress of the work, which he would destroy if he could. It is the hope of such individuals that the young, inexperienced elders may have their faith impaired or destroyed by the assaults made upon them, before they become firmly entrenched in a knowledge of the gospel and have a clear testimony of the truth. Those who resort to such tactics very studiously avoid elders of experience who could fully answer their sophistical questions. They are not seekers after truth; it is not truth they desire to see established; but, on the contrary, the overthrow of truth.

In answering the questions propounded, it is not necessary to take them up *seriatim*. In fact, some of them are stated so palpably with the intent, and the intent only, to imply that we, the Latter-day Saints, are in opposition to the teachings of the Prophet Joseph Smith, that they deserve no answer. The explanation and evidence given here, are not presented so much for the benefit of the questioner, as to correct ideas that may possibly be held by some who have been misinformed regarding the facts connected with the revision of the Bible by Joseph Smith, and otherwise deceived in relation to the accepted teachings of the Latter-day Saints.

We are not out of harmony with the doctrines promulgated by Joseph Smith, neither do we, or have we, denied the teachings that he declared, whether over his signature or otherwise. We have never accused him of being a fallen prophet, as some others have done who apparently profess a belief in his mission, but oppose the Church which was established through his instrumentality by the Lord. To us, he was, and is, a prophet of God, who sealed his testimony with his blood, after faithfully performing the work the Lord required at his hands.

No clear idea is expressed in these questions as to what communications in the *Times and Seasons* are referred to. The *Times and Seasons* was considered an official publication of the Church, and at one time Joseph Smith was the editor. It was while he was editor, in 1842, that he published the Book of Abraham, which he translated by the power and gift of God, from the Egyptian papyrus which came into his hands. Thus, some of the lost scriptures which were not had in the Bible were re-

stored in their plainness and are "had again among the children of men—among as many as believe."

The fact that the *Times and Seasons* was an official publication of the Church, does not mean that every article appearing in it was an official utterance of the Church, or even that these articles were endorsed as authentic by the councils of the Church. It was official in the sense that it was used by the First Presidency as a medium in which official communications to the Saints could be publicly proclaimed. Extracts from minutes were not necessarily passed upon by the editors, or endorsed by the Church authorities as authentic, but were printed as they were prepared by secretaries and clerks for publication. The minutes of some very important meetings appearing in the *Times and Seasons* were abbreviated to fit the limited space that could be allotted to them; and it was fully understood by the authorities of the Church that these printed minutes were but extracts of the official minutes which were kept by the Church historians and recorders, appointed to assist in the keeping of the journal of the Prophet Joseph Smith, which was kept as the history of the Church. The presentation of such documents as the Book of Abraham, we accept not only as authentic, but as the word of the Lord to us.

While we are not informed what letters are meant, it is natural to suppose that any letters appearing in the *Times and Seasons* over the signature of Joseph Smith, or any other man, for that matter, are authentic. We have not heard that any of these things have at any time been questioned and their authorship disputed by Latter-day Saints.

The Articles of Faith, now officially received as standard doctrine of the Church, first appeared in a letter written March 1, 1842, to Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*—nearly eight years after the Prophet prepared his revision of the Scriptures. The eighth article reads as follows:

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

It will be generally conceded that the Bible has not been correctly translated in all instances; for we are informed by many of the early writers, that in the various translations, the translators "have taken liberty to add thereunto, to retrench and correct divers things," which in their opinions needed correction, amplification or elimination. We learn from the Book of Mormon that many plain and precious parts have been taken away from the Hebrew Scriptures. Nephi wrote concerning the vision shown him by an angel:

"The book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of

Israel; and it also containeth many of the prophecies of the holy prophets. \* \* \* Wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; \* \* \* because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, inso-much that Satan hath great power over them."

We read in the Pearl of Great Price (Book of Moses ch. 1, v. 23) :

"And now of this thing [the vision of Moses] Moses bore record; but because of wickedness it is not had among the children of men."

And in verses 40, 41 :

"And now, Moses, my son, I speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak. And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe."

The fulfilment of this was seen when, in 1850, the Book of Moses and the Book of Abraham were published by the Church in the Pearl of Great Price, and were circulated among those who believed. Because of the eliminations of things which were "plain and most precious," the improper additions and mistranslations in the Bible, and in fulfilment, in part, at least, of the predictions and promises of old, Joseph Smith was directed by the Lord to revise many parts of the Bible. He commenced this work shortly after the organization of the Church, and revised from time to time as opportunity permitted, completing the New Testament, February 2, 1833, and the Old Testament, July 2 of that same year, as far as he was directed and permitted by the Lord at that time, to revise the Scriptures. The Apocrypha he did not revise, the Lord in a revelation given March 9, 1833, instructing him not to do so. (See section 91, Doc. and Cov.)

While this revision is spoken of as a "translation," it was not a translation of the scriptures in the true meaning of that term. The Prophet did not have any of the ancient manuscripts or versions of the scriptures before him, from which we have received the present King James and Douay translations of the Bible. The work Joseph Smith was directed to do was to revise and correct such passages as he was led by the Spirit of the Lord to correct, and to make such additions as he was given through

revelation to make. It was not a change from one language into another, but a correction of the reading of the English text as that text was found in the King James translation.

That Joseph Smith commenced with Genesis and went through the Bible, verse by verse, to the Book of Revelation, is believed by some. This is an error. He corrected various subjects and marked his corrections in the wide margin of a large copy of the Bible. Where additions had to be made, or corrections were too lengthy for the margin, as we find in Genesis and other parts, these were made in manuscript writing which was carefully noted and preserved with this marked copy of the Bible. The New Testament was taken up and finished first, several months before the Old Testament revision was done. These are the facts as asserted by those who were associated with the Prophet while he performed this remarkable labor.

It is not true that he corrected every error in the scriptures. There were many subjects that were never touched by him. Some of these he intended to revise before his death. There are still many "plain and precious things" that are still withheld from the people, because of the hardness of their hearts and unbelief. Evidence of this truth is found, both in the revelations given to Joseph Smith, and in the Book of Mormon. Adam, Enoch, Moses, Abraham, Joseph, and others of the prophets, received wonderful manifestations, which they were commanded to write and seal up, that are not found in any modern scriptures. The same thing is true of the prophets spoken of in the Book of Mormon. Jared, Nephi, Mormon, Moroni, and others of the Jaredite and Nephite prophets, received revelations that have not yet been restored, but are to be revealed in the due time of the Lord. We read in III Nephi 26:

"And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I was about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people." (verses 6-11).

There are a number of inspired books spoken of in these we now have in the Bible, that are not found among mankind today, which contained many "plain and precious things" revealed to the ancient prophets. Neither were these things given to the



world through Joseph Smith, for the time has not come, because of the unbelief of the people. Even in the restoration of the writings of Enoch, it is quite evident that all his prophecies have not yet been restored. Paul, Jude, and other early prophets, wrote epistles which are not to be found today. In the Book of Mormon (I Nephi 9) brief mention is made of remarkable prophecies uttered by three great prophets, Zenos, Neum and Zenock, evidently of the Hebrew race, who wrote some very "plain and precious things" relating to the ministry and mission of the Son of God. Without a doubt the records of these prophets were engraven upon the plates which Lehi and his sons carried with them from Jerusalem to the promised land. But we fail to find their prophecies in any of our modern Bibles. Even the names of these prophets—who were surely remarkable men—are unknown in the Christian world today.

In stating these plain facts, which are beyond successful controversy, we do not discredit in the least the work of restoration by Joseph Smith. He revised, as it is, a great deal more than the world can, or will, receive. In the "translation" of the scriptures, he gave to the world all that the Lord would permit him to give, and as much as many of the members of the Church were able to receive. He therefore finished all that was required at his hands, or, that he was permitted to revise, up to July, 1833, when he discontinued his labors of revision.

It is also evident that he did not "translate" all which was incorrect in the Bible, when he finished his labors in 1833, from his own statement made June 18, 1840, in a communication to the High Council of Nauvoo. In this communication he stated that he felt the time has fully come when he should devote himself exclusively to those things which relate to the spiritualities of the Church, "and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the Church."

It stands to reason that if the Bible had been completely revised by Joseph Smith, in 1833, there would be no need to continue his work of revision, in 1840. That he did intend to continue his labors in this direction is clearly shown by the foregoing.

On this subject, President George Q. Cannon records (p. 142), in his *Life of Joseph Smith*:

"We have heard President Brigham Young state that the prophet, before his death, had spoken to him about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fullness at the time of which we write" (Feb. 2, 1833).

As previously noted, he did translate the Egyptian records, or a goodly part of them, and that translation has been preserved,

as well as the revision of the Holy Scriptures. The Egyptian record—Book of Abraham—was published by Joseph Smith in the *Times and Seasons*, in 1842, but the Reorganized Church rejects these writings because they conflict with their doctrines. Nevertheless, this record also contains many of those things which are mentioned in the Book of Mormon, as being most “plain and precious,” which have now been restored and given to the world.

The Prophet did not “translate” every passage in the King James version of the Bible, which will be shown by a careful reading of the passages that are, according to his own statement, not revised. For example, compare the 4th chapter of Malachi, which is the same in the Prophet’s revision as in the King James version, with the account given by Joseph Smith in the *History of the Church*, as the Angel Moroni quoted that chapter to him. This is the way the angel quoted part of it:

“For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch. \* \* \*

“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

“And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.”—(See Doc. and Cov. sec. 2.)

Other passages could be mentioned, but this will be sufficient for our purpose.

In regard to the manuscript of the “inspired translation,” or more properly, the revision that was made by Joseph Smith, we have a complete copy of that work done by him, filed in the archives of the Church in this city. This copy was made by Dr. John M. Bernhisel, while he was living at the home of Joseph Smith. It was carefully copied, preserved and brought to the valleys of the mountains by the Latter-day Saints when they were driven from Nauvoo. So far as publishing this revision is concerned, we have not published it in full, but we have it and can do so whenever the Lord indicates that it should be done. We have published many of the most important parts in the Pearl of Great Price, as early as 1850, and they have been published in that book—which is a standard work of the Church—ever since, together with the Egyptian record which was translated by Joseph Smith and published by him in the Church paper, the *Times and Seasons*, in 1842, as an official document and revelation from the Lord.

JOSEPH F. SMITH, JR.

## Messages from the Missions

Elder Golden S. Woolf, Lausanne Conference, French Mission, writes: "The work in this conference is very encouraging to the elders. Many friends are found continually, a fair percentage of whom are being led into the waters of baptism. In spite of the broken language of the elders, our meetinghouses are well filled with eager listeners at all regular meetings. Since the organization of the French mission, in October, 1912, the spirit of work and enthusiasm has prevailed which I am sure will result in bringing the conference up to the level of the districts which have been long organized. Elders,



back row, left to right: S. Shepherd, H. E. Allen, Salt Lake; Cleveland Curtis, Thatcher, Ariz.; J. Klaphaak, Rotterdam, Holland; H. M. Jensen, Springville, Utah; H. W. Mortensen, Sanford, Colorado; E. Curtis, Thatcher, Ariz.; M. B. Maughan, Wellsville, Utah. Front row: J. Pearson, Salt Lake; O. C. Woolley, Grantsville; G. L. Woolf, conference president, Cardston, Canada; Edgar B. Brossard, Logan, Utah mission president; J. W. Summerhays, Salt Lake; M. D. Salisbury, Baker City, Oregon; B. F. Howells, Salt Lake."

Gospel tent services have been made a branch of the missionary work in the Florida district of the Southern States mission. In the latter part of the summer, President Callis had a gospel tent made with a seating capacity of two hundred and fifty. Elder John Nielson, assisted by two of the traveling elders, was placed in charge of it. The tent was set up in southern Georgia, and moved from town to town in a southerly direction as far as Tampa, Florida. This city was reached a short time before Christmas. After a series of meetings, lasting four weeks, the tent was moved over to Miami, on the east coast of Florida. The brethren are now taking a northerly course with the tent.

This method of preaching the gospel in the southern cities has proved a decided success. It has brought the gospel prominently before the business and professional men and the people generally.



GOSPEL TENT USED IN THE CITIES OF THE FLORIDA CONFERENCE,  
SOUTHERN STATES MISSION  
Elder John Nielson, shown above, had charge of the gospel tent until he was honorably released to return home.

The tent is set up in towns having a population of 3,000 and upwards. Services are held in some of the towns for two weeks. A meeting is held every evening and an afternoon meeting on Sunday. In Tampa, fifty meetings were held by Elder Nielson and his companions in thirty days. On his way to Key West, President Callis preached twice in the tent to a large congregation. Two of the elders distribute tracts at the homes of the people during the day and invite them to the meetings. One remains with the tent to distribute literature to callers and answer questions. The Lord has blessed the brethren with much success. Large and interested audiences have listened to their discourses, and, in a number of towns, at the close of the series of tent meetings, applications for baptism have been made. Business men and others, non-members, have aided the elders to secure a suitable place for the tent, and they have given them money and invitations to dine with them.

Elder G. B. Rose, Grand Rapids, Michigan, February 6: "In Grand Rapids we meet prejudice on every hand and so far has it been extended that the city mayor wrote an article in the leading paper of the city making abusive statements. He said: 'Any man or woman who would allow a "Mormon" elder to enter their door and would kneel in prayer with them are not men or women.' With this feeling among the people we find sincerity and humility very necessary. We are not allowed to hold street meetings or sell books of any value. However, we are not discouraged. 'Lord forgive them, for they know not what they do.' We are thankful for the gospel. During the month of January we distributed ten Books of Mormon and eighteen small books, two hundred twenty-five *Liahonas*, eight thousand three hundred sixty tracts. We have taken eight *Liahona* subscriptions, and have held fifty-six meetings. Elders, left to right: G. B. Rose, Logan; A. C.



Olsen, Goshen, conference presidents: George V. Hansen, Weston, Idaho; Parley L. Cloward, Salem; W. J. Taylor, Harrisville, Utah."

President Le Grand Richards, in a letter dated Rotterdam, Holland, February 13, conveys the sad news of the death of Elder Hugh R. Woolley one of the efficient and energetic workers of the Netherlands mission. Elder Woolley is the son of L. C. Woolley of Center-



HUGH R. WOOLLEY

ville, in which place he was born October 7, 1890. He arrived in the Netherlands mission November 12, 1911, labored at Middleborg and Antwerp, and later was transferred to Dordrecht, where he accomplished a splendid work in presiding over that branch. On January 4, 1914, he was called to preside over the Amsterdam conference, but was unable to fill this appointment owing to his sickness and final death, which came about Saturday, February 7, 1914, at 10 a. m.

Elder Woolley was at first confined to his room, suffering with his hip, and later with what appeared to be a cold, but which proved to be an attack of heart and kidney trouble which finally caused his death. Everything was done for him but without avail. The body was embalmed and left Rotterdam February 14, on the steamship "Noorddam." Elder Franklin R. Smith accompanied the remains to Centerville, Utah, the home of Elder Woolley's parents.

The following tribute of love and respect to Elder Hugh R. Woolley is from the missionaries of the Netherlands mission, in which the editors of the ERA and many friends in Utah join:

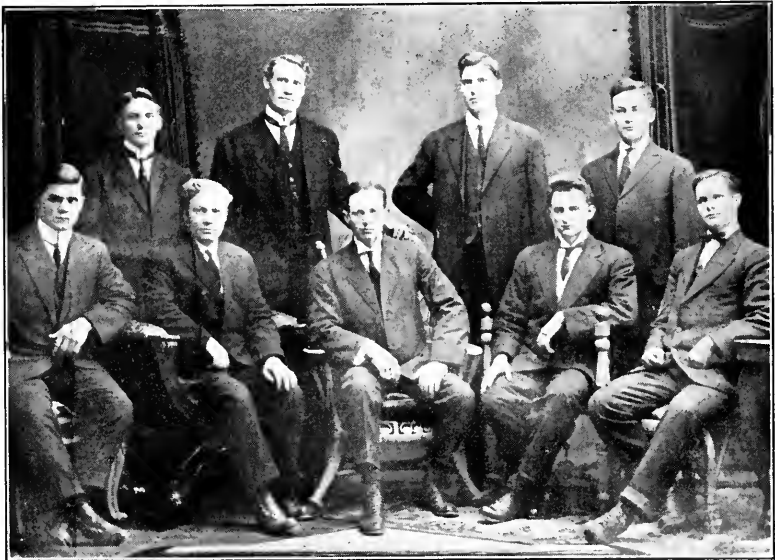
#### A TRIBUTE OF LOVE AND RESPECT TO ELDER HUGH R. WOOLLEY

"Whereas, in the providence of our eternal Father, his servant, Elder Hugh R. Woolley, who has faithfully and diligently labored for the past twenty-seven months in the Master's vineyard, has been called into the spirit world, having completed a short life of devoted service to the cause of truth and salvation of mankind; and

"Whereas, in his lovable disposition, nobleness of character, devotion to honor and duty, energetic, intelligent industry, cheerfulness and sincerity of friendship, perfect faith and devoted love of God and his fellowmen, the characteristics that have endeared and will perpetuate his memory in the hearts of his colaborers and countless friends in the Netherlands mission,

"Be it resolved, that we, the elders of the Netherlands mission, recognize and commend his life as a worthy example of true manhood, that we mourn his absence, but submit in sadness to the divine Providence that has bereft his family of a son and brother in so short a time and under such unusual and trying circumstances; that we deeply sympathize with his faithful father and devoted mother and all his kindred, and appeal to the Author of our beings for solace and comfort unto them, and that we seek to know the mind and will of the Lord in our sorrow and to acknowledge his wisdom in our bereavement.

"Le Grand Richards, President; Richard B. West, Secretary; Ina A. Richards, B. Tiemersma, Alonzo Barker, Jr., Wm. E. McCullough, Keith R. Jensen, Ambrose Hanchett, Wilford Davis, Ray D. Fitzgerald, Henry A. Thornock, Alma J. De La Mare, Franklin R. Smith, R. Franklin Lambert, Henry W. Hansen, Henry J. Watkins, Estel L. Wright, John F. Barlow, Wm. R. Parker, Roy P. Christensen, Joseph Fiet, Wm. M. Richardson, Wm. S. Hill, Bote C. Dokter, James N. Lamph, Frank S. Emery, Herman Pootre, Joseph A. Burrows, Jesse V. Parker, Charles S. Clark, Nico Teerlink, Frank J. Stevens, Anthon Bosch, Glen H. McEwan, Frank L. Beatie, Archibald Freebairn, Jr., Wilford B. Murray, Charles O. Jackson, Andrew C. Smith, J. H. Burningham, Jr., Marshall H. Flake, Joseph W. Nikolans, Leland L. Van Orden, E. M. Christensen, Leslie T. Foy, John E. Adams, Melvin M. Leishman, Wayne M. Atwood, Grant M. Romney, John H. Cottam, P. Lee Nebeker, W. LeRoy Mahoney, Borgan A. Anderson, Walter B. Hanks, Gosse Slot, D. Milton Marble, Evan L. Aiken, Antone Aldrichs."



ELDERS OF THE SOUTH AUSTRALIAN CONFERENCE

Front row, left to right: S. Glenn Merrill, Preston, Idaho; Wesley E. Tingey, Centerville, conference president; William W. Taylor, mission president, Provo, Utah; R. Leo Rallison, Preston, Idaho; Wilford Bailey, Nephi, Utah; back row: N. Carson Welker, Georgetown; Ivan L. Tanner, Blackfoot, Idaho; Milton Burgess, Alberta, Canada; Gilbert C. Orme, Squirrel, Idaho.

# Priesthood Quorums' Table

**The Lesser Priesthood Conferred by John the Baptist.**—Question: "What is meant by the words of John the Baptist in conferring the Lesser Priesthood: 'And this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness'?"—D. & C. sec. 13.

It simply means that the Priesthood of Aaron, "which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins," shall surely remain upon the earth, until the time that the sons of Levi do offer an offering unto the Lord in righteousness. And, since the gospel of the ministering of angels, repentance and baptism by immersion for the remission of sins, is necessary for the salvation of mankind, it is quite probable that after the sons of Levi are purified so that they may make such an offering, that the Church will still be in such a condition of growth and development, and will have advanced to such a degree in the knowledge of the things of the Lord, that this priesthood will still remain and be found among us. Furthermore, the Aaronic priesthood, like the offices of the priesthood, is an appendage to the Higher, or Melchizedek priesthood, and will always be connected with it. (See section 107 of the Doctrine and Covenants.)

**The Temple in Jackson County.**—Question: Please explain verses 2, 3, 4 and 5 of section 84 of the Doctrine and Covenants.

These verses are as follows:

"Yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem,

"Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased.

"Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation;

"For verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall veil the house."

The Lord has made these verses just as plain as it is possible to make them, without further additions or explanations. The place appointed in the revelation is in Independence, Jackson County, Missouri. Doubtless the query arises in the mind of the questioner as to how this can be fulfilled before all this generation passes away; moreover, the Saints were driven by their enemies from that land and their inheritances shortly after the revelation was given. The Lord has said in another revelation that when he gives a commandment "to any of the sons of men to do a work," and their enemies come upon them and prevent them from doing it, if they have labored with due diligence and with "all their might" to perform the labor, he will require that work "no more at the hands of those sons of men, but to accept of their offerings" (Sec. 124:49.) However, the Lord will cause that the iniquity, and the transgression of his "holy laws and commandments," shall be visited upon the heads of those who hinder his work unto the third and fourth generation, unless they repent. "Therefore, for this cause," said the Lord, "have I accepted the offerings of those whom I

commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies" (verse 51).<sup>^</sup>

Nevertheless, the Lord will accomplish his work, as he has said, in his own due time; of this we need have no fear, and it is quite possible for the Lord to lengthen out the days of any of that generation if he so desires, just as easily as it was possible for him to grant unto John and others that they should remain upon the earth until his second coming.

**Bishop Joseph C. Bentley**, of Colonia Juarez, reported to the Presiding Bishopric, on Feb. 15, 1914, explaining the situation of the Latter-day Saints colonies in Mexico, and the condition of ward property, as follows:

In July, 1912, all the Latter-day Saints residing in the Juarez stake of Zion were instructed by the President of the stake to leave for the United States, on account of the revolution then prevailing in Mexico.

In Colonia Chuichupa, the homes and property of the colonists were not seriously molested until some time after the people had left, when finally Mexican people began coming in and occupying the vacant homes and farms and many household effects were carried away and other property stolen. There are no colonists living in the colony at present.

In Colonia Diaz, the homes and property were not seriously molested until some time after the colonists left, when finally Mexican people began carrying away household goods and occupying some of the vacant homes, and finally, in February, 1913, a band of "Red Flaggers" came into the colony and burned about forty of the principal homes, mostly along the Main street, including the meeting house; and since that time the natives have been carrying off the doors, windows and other lumber parts of homes except those occupied by the natives. The natives have also pastured the gardens and farms with cattle, horses and goats. There are no colonists living in Colonia Diaz at present.

In Colonia Dublan, a few of the Saints returned to their homes, and while some household effects, wagons and farming implements have been stolen, the homes and farms of the colony have not been otherwise injured. Those who returned have raised good crops and done well. There are about sixty colonists now living in Dublan.

In Colonia Garcia, soon after the colonists left their homes, native people and soldiers came into the colony and carried off and destroyed a great deal of property, and did much damage to the homes of the colony. There are no colonists living there at present.

In Colonia Juarez, before leaving, some of the people of the colony arranged with the Mexican president and other natives living there, to take care of the colony and look after the homes and property of the people during their absence, which was faithfully done, the president calling the Mexican people together and putting families in charge of homes, and men in charge of different portions of the colony. Orchards and farms were cared for, so that when the colonists returned a month or so later they found the homes and entire colony in excellent condition. In some cases fruit and other products were sold and the money turned over to the owners on their return. There are about 200 colonists now living in Colonia Juarez.

In Colonia Morelos and San Jose, I do not know the condition.

In Colonia Pacheco, after the people left, the entire "Red Flag Army," under Jose Inez Salazar (over one thousand men) went into the mountains and camped at Pacheco for several days. They destroyed a great deal of property, and used the meetinghouse and homes of the people for the soldiers. Some homes were entirely destroyed. There are no colonists living in Pacheco at present.



**"Gospel Themes."**—Questions and suggestions for teachers and students:

PART III—THE WAY OF SALVATION (CONTINUED)

Lessons 13-14—Chapter VII—Mode and Meaning of Baptism.

1. Define "symbolism."
2. Explain this statement: "Symbols are already in existence, awaiting recognition."
3. To whom do all things "bear record of God"?
4. Explain the symbolic meaning of baptism.
5. Name a reason for Jesus' being baptized.
6. Quote three scriptural passages pointing to immersion as the proper mode of baptism.
7. Explain how the proper mode of baptism became changed.
8. Define "clinic" baptism.
9. What was the "Council of Ravenna"?
10. Give Calvin's testimony to immersion's being the proper mode.
11. Name different methods of baptizing now being practiced in various churches.
12. Explain in detail the proper method and the ceremony of baptism as revealed to the Latter-day Saints.
13. Prove the necessity of divine authority in baptism.
14. What is the responsibility of parents regarding this principle?
15. How is baptism by the spirit administered?
16. Give the historical significance of the ordinance of the laying on of hands.
17. What is the symbolical relation between baptism and creation?
18. Explain how baptism symbolizes birth.
19. With this thought in view, prove the necessity of divine authority.

PART IV—PRIESTHOOD AND CHURCH GOVERNMENT

Lesson 15—Chapter 1—Divine Authority.

1. Explain in detail the meaning of the word "Priest."
2. What does Priesthood mean?
3. What two significances has Priesthood to Latter-day Saints?
4. Show the necessity of the Lord's having representatives.
5. Define "plenary," "valid," "prerogative," "admonition."
6. Memorize Doctrine and Covenants 121:40-46.
7. Explain the significance of the parable, Matt. 25:4-46.
8. What two things are named by the Prophet Joseph as being among the grossest of sins?
9. What kind of men ought to constitute the Priesthood of God?

Lesson 16—Chapter 11—Divine Authority (Continued).

1. Define the difference between the Melchizedek and the Aaronic Priesthood.
2. Explain the significance of the statement that God gives no temporal commandments.
3. What is the jurisdiction of the Melchizedek Priesthood?
4. Give the substance of Doctrine and Covenants 107:8-20.
5. Show the need and benefits of a church organization.
6. When was the Priesthood instituted? Quote the passage.
7. Prove from scripture the antiquity of the Priesthood.
8. Give an account of the restoration of the Priesthood in this dispensation.
9. In the light of Doctrine and Covenants 84:19-22, how was it possible for Joseph Smith to have looked upon God and live?

# Mutual Work

## Y. M. M. I. A. Class Pins

Class pins for the Junior classes of the Y. M. M. I. A. will be ready for distribution upon application, about April 30, through stake superintendents, to the General Secretary of the Y. M. M. I. A., Moroni Snow, No. 20-22 Bishop's Building, Salt Lake City, Utah. The conditions for obtaining the pins are set forth in the Junior Manual under the heading "How to Organize Junior Classes," page 103. Every request for pins must be accompanied by a list of the boys in the class, their addresses, their age, and the per cent of their standing in the three requirements; namely, attendance, knowledge of the text, and conduct. Where, in the judgment of the class leader, endorsed by the ward president, a boy has received seventy-five per cent or over, on an average, in these requirements, he is entitled to a membership pin, when the conditions are complied with. There will be no charge for the pins this season.

Lists of class members applying for pins, with age, proper address, and per cent marks, after each name, must be endorsed as follows:

We certify that each of the members named above, in the Junior class of.....ward, .....stake,  
.....P. O., is entitled to a membership pin.  
.....Class Leader.  
.....Ward President.  
.....Stake Superintendent.

Send the pins to:

.....  
(Name) (P. O.) (State)

## What of the Boys during Vacation?

This question arises in the minds of hundreds of parents every spring. It often taxes the ingenuity of the wisest among them. All agree, however, that the boy who can devote a part of his time to some useful industry, is better off than the one who spends all his time in play.

But where shall we find something for all our boys to do? This question has received some attention from the Committee on Vocations and Industries of the General Board, and two plans have been considered. One plan takes into account the boys and young men living in the gardening and farming communities, and the other those residing in our cities. The first plan has been worked out in detail and accepted by the General Board. It recognizes the fact that nearly all boys like to have something of their own. If a boy has something that really is his own, generally he will become interested, and try to increase his substance. In the communities where it is possible, why not give the boys a half-acre or more of land for themselves? At least, let it be theirs exclusively for the season, to cultivate as they deem best, and when the harvest is gathered let them have the profits derived from the crop grown under their management, and through their industry and work. Such a proposition will doubtless interest hundreds of boys and young men. This is the thought back of the committee's suggestions, and to add zest to the plan a "Boys' Half-Acre Contest" has been provided for. The plan in detail is as follows:

For the encouragement of industry in the gardening and farming districts, and to impress upon our boys and young men the value

of intensely cultivating the soil and profitably marketing their products, the committee on vocations and industries of the General Board of the Y. M. M. I. A. make the following recommendations:

1. That a contest be held among the members of the Y. M. M. I. A. to be known as the Boys' Half-Acre Contest."

2. That all Y. M. M. I. A. members from the age of 12 to 18 years, inclusive, be eligible to enter the contest.

3. One-half acre of ground shall form the unit for this contest, but each contestant may enter one, two, three or four units.

4. Two or more young men may work two or more units together, forming a club or partnership for this purpose, but there must be at least one unit of ground for each member participating in such partnership or club. All partnerships or clubs shall be restricted to not more than five members each.

5. The participant or participants in the contest are to decide for themselves what crop shall be planted, the frequency and amount of irrigation, how it shall be cultivated and marketed, and as far as possible, each shall do his own work, hiring only such work done as he may be unable to do. An accurate record shall be kept of all work hired done, both as to the amount of time the hired person spends and the amount he receives for his labors.

6. An accurate record shall be kept of all the expenses pertaining to the cultivation of the ground and the marketing of the crop, and the returns shall also be carefully and accurately recorded. The expenses shall include labor, seed, fertilizer, etc

7. A record shall also be kept of the actual time that the contestant himself works on his unit or units.

8. The contest shall be conducted by the committee on vocations and industries, affiliated with the state and national boys' and girls' clubs. It shall be conducted under the direction of the stake committeemen, assisted by the state leader of boys' and girls' clubs. Each stake shall form a unit in the contest. At the end of the season the report of each contestant shall be certified to by his ward committeeman and bishop, and shall be sent to the stake committeeman, who shall arrange for judges to decide the merits of the different contestants, and shall award a prize for the best general record made. The stake committeeman shall also endeavor to interest the leading business men of his section and others in the contest, and have them offer prizes for the contest.

9. At the conclusion of the contest in each stake, the stake committeeman shall send to the committee on vocations and industries of the General Board the four records which shall have been adjudged to be the first and second, third and fourth best, and from the records thus submitted a final decision shall be rendered for the work done throughout all the stakes, by a committee to be arranged for by the committee on vocations and industries, recognizing, first, second, third and fourth best. All boys and young men entering this contest are also eligible to compete in the county and state contests of the boys' clubs, and are in line to win the state championship.

10. The contest shall be determined on the following points, namely: the crop yield, marketing of the crop, record and net results.

11. The winners of the final contest shall be given honorable mention in the IMPROVEMENT ERA, and presented with a suitable token signifying their achievement.

Parents, help us to help your boys by giving this movement your enthusiastic support. Do what you can to make your boy a winner. The interest awakened now may be the beginning of a useful and successful career. Who knows? Get circulars from your committeeman.

## Passing Events

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The Panama Canal will be open for regular service not later than July 1, according to a prediction by Colonel Goethals.

The road through and over the Continental Divide to be built by the Moffatt Tunnel Commission of Denver, will be sixty-four and four-tenths miles long and the route will shorten the distance from Denver to Salt Lake by ninety-two miles.

Noble Warrum was appointed postmaster of Salt Lake City, his name being sent to the Senate for confirmation March 6. Mr. Warrum has been city recorder of Salt Lake City. I. C. Thoresen, formerly of Hyrum, Utah, was confirmed United States Surveyor-General, on March 13, to take the place of General Thomas Hull, whose second term had expired.

Mrs. Susan Noble Grant, eighty-one years of age, widow of Jedediah M. Grant, first mayor of Salt Lake, and who was a member of the General Board Relief Society, died March 8, 1914, at the residence of her son, Joseph H. Grant, President of the Davis stake. She was born in New York, July 25, 1832, and married Elder Grant in the early '50s. She was among the second company of pioneers to land in Salt Lake valley, in 1847, and was a woman who took great interest in Church affairs all her life.

Bishop Charles W. Rockwood, a brother of Bishop J. A. Rockwood, of Richards ward, Utah, died at Iona, Idaho. His funeral was held on the 8th of March. He was born at the old fort, Salt Lake valley, March 2, 1850, and presided over the Iona ward, Bingham county, Idaho, for more than a decade, having been appointed bishop by President James E. Steele of Bingham Stake, February, 1901. He was in the Black Hawk war at the age of fourteen. He was active in the beet industry, and in other industries for the development of the country, and was likewise an active member of the Priesthood and auxiliary organizations of the Church. Owing to ill health, he was released as bishop of Iona ward, June 1, 1911.

In San Juan county, New Mexico, an election for prohibition was held in the early part of March. The entire county went "dry," three to one. The precinct No. 4, in which the Latter-day Saints are in the majority, went dry eighteen to one; and in the whole precinct not one "Mormon," whether in good standing or otherwise, we are informed by Supt. William Evans of the Y. M. M. I. A., voted "wet." As there is much ridiculous talk about the so-called "Mormon menace," the above facts will be of great interest. Naturally not only the "Mormon" people, in New Mexico, but throughout the world, are proud of such a record, and we are willing to have any fair-minded person judge as to whether these things indicate the existence of a "menace" or not.

"The Woman's Exponent" discontinued publication in February, 1914, after being published regularly for forty-two years, about half the time semi-monthly, and during the last twenty years, monthly. It was the oldest women's publication in the world, except the "Woman's Journal of Boston," and was the official organ of the Relief Society of

the Latter-day Saints. It was begun under the direction of President Brigham Young, in 1872, Louise Lula Greene being the first editor. She married about two years after the first publication, and Mrs. Emmeline B. Wells, the assistant editor, was made editor. She has continued as editor from that time until the last number, being assisted during the last twenty years by her daughter, Mrs. Annie Wells Cannon.

**Elder Frank Frederick Brown**, born in East Bountiful, Utah, November, 2, 1876, son of David S. Brown and Abbey A. Flagg, died in Arco, Idaho, January 26, 1914. He was buried in Blackfoot, January 28. He was ordained a deacon in 1887, and an elder in 1897, and married Mary E. Dean, of Woodruff, September 29, 1897, in the Salt Lake Temple. In 1903, they removed to Groveland, Idaho, where he was president of the Y. M. M. I. A. and assistant superintendent of the Sunday School. The year following, they removed to Blackfoot and on June 22, 1910, he went on a mission to the Western states, returning in 1912, when he settled in Arco, Idaho. When Arco was made a ward, he was chosen first counselor to Bishop William B. Lowry, being ordained and set apart to this office, September 22, 1912. He was a young man who had won the respect of all who knew him.



**The agricultural extension bill**, appropriating money for the agricultural colleges to use in carrying instruction and demonstration in farm work and home economics direct to the farmers, was passed by the Senate on February 7. Over five million dollars a year is to be spent in this way.

**The Alaska railway bill**, for which Congress has recently appropriated thirty-five million dollars, to build a road in that territory, and which will be the first government-owned railway constructed by the United States, was signed by President Wilson on March 12. This bill will be followed by the Alaska Leasing bill, which will mean the carrying out of the administration program for the developing of Alaska in an incredibly short time. These projects will not only provide for the shipment of ore and the mining interests, but also develop the agricultural resources of the country, which are said to be of great importance.

**Ex-Senator Henry Moore Teller**, of Colorado, former Secretary of the Interior, and for more than thirty years United States Senator from Colorado, died in Denver, February 23. He was born in Allegheny, New York, May 3, 1830, studied law, and was admitted to the bar in January, 1858. In 1861, he crossed the plains with ox team, and settled in Central City, Colorado, where he opened a law office and became a referee in disputes over mining claims, and was associated with such men as George M. Pullman, Henry M. Stanley, the explorer, and William A. Clark, later senator from Montana. Senator Teller joined the Republican party on its organization. Being a leading advocate of bimetalism, he led a silver "bolt" from the national convention of the Republican party, in 1896, after it had adopted a gold standard plank. On March 3, 1909, he completed more than thirty

years' service in the United States Senate, interrupted only by five years as Secretary of the Interior in the cabinet of President Arthur.

**A Ben E. Rich memorial** is to be erected in memory of the late president of the Eastern and Southern States missions. A committee of fifty former missionaries under the administrations of President Rich, has been selected and have organized with J. Stokes, Jr., chairman; F. M. Mickelsen, secretary-treasurer; Joseph A. Wagstaff, Jr., Austin P. Miller, E. H. Woolley, L. Loraine Bagley, executive committee. The committee is desirous of reaching all the elders who have labored under President Rich, in order to solicit them to subscribe for the monument. If any of the elders desire any information in relation to the matter they may communicate with the chairman of the committee, or send direct to him any contribution that they may desire to make. Any information relating to the monument will be gladly given by the chairman. Personal letters have been sent out to all the missionaries as far as their addresses could be ascertained, but a large number of missionaries have not been reached in this manner, and it is therefore desired by the committee that they communicate with Chairman Stokes, Templeton Building, Salt Lake City, Utah.

**The repeal of the canal tolls** has become a subject for hot debate in Congress. The question is, shall Congress repeal the law which now says that American coastwise vessels may go through the Panama canal free? On March 5, President Wilson personally appealed to Congress, assembled in joint session, to sustain the national honor of the United States in upholding treaty obligations by repealing the Panama tolls exemption, against which Great Britain so radically protests. The president made it clear that he regarded the present toll law as a violation of our treaty promise, and also exceedingly dangerous to our peace and safety. Following are the exact words of the Hay-Pauncefote treaty: "The canal shall be free and open to the vessels of commerce and of war of all nations observing these Rules, on terms of entire equality, so that there shall be no discrimination against any such nation, or its citizens or subjects, in respect to the conditions or charge of traffic, or otherwise."

President Wilson maintains that our canal tolls law violates this agreement because it lets American coastwise vessels go through the canal without paying toll, while British and other foreign coastwise vessels have to pay. "That is not," he says, "entire equality."

**The Mexican situation** was complicated by the murder of William S. Benton, a Scotchman from Aberdeen, and a subject of great Britain, February 17, by Pancho Villa; also by the murder of an American named Vega, by soldiers of Huerta.

Benton was a wealthy ranch owner of one of the great ranches in Mexico valued at over a million dollars. He sought Villa to gain permission to export some four hundred head of cattle. This Villa denied, when a quarrel is said to have ensued, which resulted in the killing of Benton. Complications between Great Britain and the United States were threatened over the murder, but the affair was later amicably adjusted, for the present, though it tended to great excitement in this country and in Europe, and Britain will later settle with Mexico.

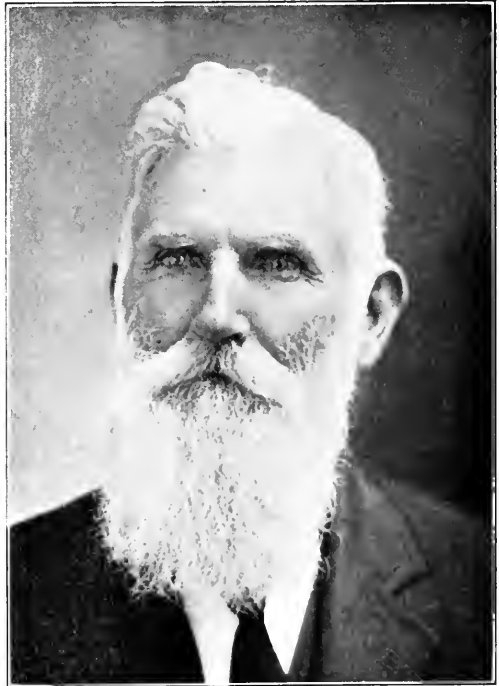
Clement Vega was a Texas ranchman, and was murdered by soldiers of Huerta's federal army. He lived on an island in the river near Laredo, Texas. The federal soldiers stole several of his horses, and seeing him on the American bank of the river, they invited him to cross, saying they would pay for the horses. They knocked him

down and confined him in jail, and later the soldiers took him from the jail, shot him, and hanged the dead body to a tree. Much excitement occurred over the matter, and members of his family and hired Mexicans went over to the graveyard in Mexico, where he was buried, exhumed his body, and took it to the American shore. Governor Colquitt, of Texas, at first threatened to do this, but was told by the Secretary of State that such an act would be one for which only the national government could assume responsibility, and in the opinion of the president it would be an act of war.

Castillo, the bandit, who was charged with responsibility for the Cumbre tunnel disaster, on the Mexican Northwestern Railway, was arrested, February 17, at Hachita, New Mexico, and is held in the United States. There was talk of a movement among the constitutionalists to bring about a secession of the five northern states of Mexico. Both Carranza and Villa repudiate any solution of the Mexican problem that does not include the deposition of Huerta.

**Elder William Gardner**, who has been appointed successor to President O. D. Romney of the New Zealand Mission, and of whom a recent portrait is presented herewith, is a sturdy man who has earned the title, "pioneer made." He is a son of Robert Gardner and Jane McEwan.

He was born in a wagon on the plains, while his parents were on their way to the Rocky Mountains, on May 22, 1846, at Bonaparte, Iowa. The family reached Utah in October, 1847, and settled in Mill Creek. In 1862, the family were called to build up southern Utah. Elder Gardner assisted in building the St. George tabernacle, and enlisted also in Captain James Anderson's regiment, organized to protect the people from the Indians. In 1866, he settled in Pine Valley. He received a call, by Erastus Snow, to go on a mission to New Zealand, and left in May, 1884, being absent for three years and eight months. He was one of the first six elders sent to labor among the Maoris, and while among them baptized over four hundred into the Church, and assisted in organizing seventeen branches.



In the fall of 1887, he returned home, and was given a patriarchal blessing by John Smith, Patriarch of the Church, who told him he had been called and chosen for the ministry, and that his voice would yet be heard in

the islands of the sea, that he would be called to preside both at home and abroad, and that he should do a great work in the temple of the Lord. He has now lived to see his blessing fulfilled to the very letter. He has acted as Bishop of the Pine Valley ward, where he labored until the spring of 1893, when he was called to preside over the Australian Mission, which consisted then of both Australia and New Zealand. He spent three years and six months in this mission, and, returning home, was made superintendent of Sunday Schools, which position he filled for eight years, when he was released to work in the St. George Temple, where he labored for nine years. He has also acted as stake superintendent of Religion Classes for the past fourteen years, and was a member of the High Council of his stake. Now, in the sixty-seventh year of his life, he has been called to the responsible position of presiding over the New Zealand mission, as well as the Maori Agricultural College. He succeeds Elder O. D. Romney who was released some time ago and is on his way home by way of Europe, having presided over the mission for about three years.—C. A. Hancock, Secretary New Zealand Mission.

**Elder Hans Jacob Christiansen** will leave for Scandinavia early in April, having been called to preside over that mission to release Elder Martin Christofferson. He was born January 9, 1848, at St. Jorgensbjerg, near Roeskilde, Denmark, and is the son of Christian Hansen and Margrethe Jacobsen. At the age of fourteen, Hans became attached to the sea, and hired out as a deck boy visiting different parts of the world, including America, with the bark "Valkyrien." Taking sick in New York, he was compelled to stay for a time in America, but later returned to his native land after a very trying experience. Here he succeeded his father as postmaster of Roeskilde, being twenty-one years of age, shortly after which he entered the Danish army. In the meantime his mother became a convert to "Mormonism," and under her influence he began to investigate the gospel, believed, and was baptized on December 26, 1871, by Elder Martin Willemssen, and confirmed by Anthon H. Lund. He emigrated to Utah in June, 1872. In Salt Lake City, he learned the harness and saddle business, and later moved to Logan, where he took a prominent part in Church matters. In 1880-82, he filled a mission to Scandinavia, during which he baptized eighty-five persons. He filled a second mission in 1885-88, presiding over the Christiania, Norway, conference for nearly three years, and added one hundred twenty-six souls to the Church by baptism. On his return he entered the mercantile business, but in 1893-5, he filled the third mission to Scandinavia, visiting the world's fair on the way. After a successful mission, baptizing sixty-four persons, he returned home in August, 1895, in charge of a company of emigrating Saints, as he had done on each return before. In Logan he again took active part in Church affairs, in priesthood and Sunday school work particularly. In 1902, he removed to Salt Lake City, where he has resided since. That same year he filled the fourth mission to Scandinavia, laboring as president of the Copenhagen Conference. In 1905, he returned, and made a business trip to California. He was called in that same year, in October, to labor as a special missionary among the Scandinavian Saints in the stakes of Zion, which position he has held since that time, and has visited practically all the stakes of the Church. Recently he was ordained a High Priest, and since 1906, acted as assistant editor of "Bikuben," up to January, 1909, when he became editor-in-chief of the paper, having held that position up to date. His experience as a missionary should specially fit him for the responsible calling to which he has now been set apart.



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"The Hand Book for Scout Masters" is now ready for distribution, and can be secured by scout masters and others interested in the work by ordering from the Boy Scouts of America, No. 200 Fifth Ave., New York City, N. Y., price 60 cents, postpaid.

## Improvement Era, April, 1914

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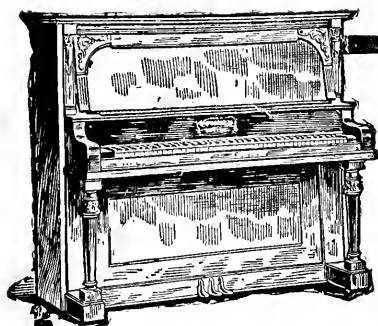
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